

THE  
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Reviewers Reviewed*:—*Edinburgh Review*, No. CVII. Art. 10.  
*State of Protestantism in Germany.*

It is perfectly true, that point and sarcasm are the chief weapons in the armoury of the Edinburgh reviewers; and that by long experience in the use of these weapons, they have acquired the most callous indifference to the feelings of the persons at whom they are aimed, and to the consequences of the blow which they are intended to inflict. There is nothing so high as to escape the venomous shaft of their invective; nothing of so serious and solemn import as to abate their passion for caricature and burlesque: the sacred verities of religion are treated with as ludicrous a humour, as if ridicule was the only test of truth; and if there be one subject which, more than any other, is the object of their severest satire, it is the Church, and every thing which relates to the Church and ministers of the Church of England. Accustomed in their vocation to unsettle every thing, and to settle nothing, the Edinburgh reviewers have never scrupled to betray their own hostility, and to incite the most inveterate prejudices of the people against the Established Church; and as Nero gambolled in the ashes of Rome, they take delight in the writhings of the victim which, in imagination, they have crushed beneath their feet, neglecting, in the infatuation of their joy, to inquire, whether it is the prelacy of England or the doctrine of Christ which their pride and presumption are levelling in the dust. The high advancement which some of the Edinburgh reviewers have attained in Church and State, and the reverence which has been ostentatiously professed for the truth of its doctrines and the tolerance of its spirit, might have been taken for the pledge and promise of a better and more friendly bearing towards her: but let the reader judge of what may be expected from the following specimens:—

It is, we think, high time for the well-paid champions of orthodoxy in this country to awake from the dignified slumbers, in which it is their delight to indulge, and to take some notice of those incursions into their sacred territory, which the theologians

of Germany have been so long permitted, without any repulse, to make. We are assured by Shakespeare, that

———"dainty bits  
Make rich the ribs, but bankerout the wits;"

nor could we ask a much more pregnant proof of this fact, than the striking contrast which exists between the poor, active, studious, and inquisitive theologians of Germany, and the sleek, somnolent, and satisfied divines of the Church of England. The priests of Egypt, we are told, abstained from drinking the waters of the Nile, because they found it too fattening: the Pactolus of the Church also fattens, but it is *not* abstained from; and the consequence is, that our portly sentinels slumber on their posts, while the lean theologues of Halle and Gottingen carry away all the glory of the field.

Among the lower ranks, indeed, of the English Clergy, that sharpener of the wits, poverty, is not wanting. But so strict is the watch kept over *their* orthodoxy by their superiors, and so promptly does the episcopal eye, awake only to innovation, mark out for reproof and punishment every movement of free inquiry, by which the general compromise of belief throughout the Church may be disturbed; that the few among those lower expectants of patronage, who have either learning or leisure for theological disquisitions, think it most prudent not to enter into them; and accordingly, on all the great questions agitated by the German rationalists, a "sacred silence," like that which Basil and others of the fathers tell us was maintained respecting her dogmas by the primitive Church, reigns with almost equal profoundness throughout that hallowed domain, which reposes within the fence of the Thirty-nine Articles.

It is the opinion, however, of the Rev. Mr. Rose, whose work on Rationalism is now before us, that to the want of a regular episcopacy, like that of the English Church, as well as to the absence of those curbs upon the restiveness of private judgment, which a compulsory subscription of certain articles of faith imposes, the very erratic course into which German theology has extravagated, is, in a great measure, to be attributed. In this respect, he says, "there is a marked difference between our Church and those Protestant Churches." We are inclined to doubt, however, whether that implicit acquiescence in a common symbol of faith, which diffuses so halcyon a calm over the surface of our Church Establishment, has not been brought about by appeals to far more worldly feelings than Mr. Rose would willingly admit to exist in his reverend brotherhood; and we find ourselves strengthened not a little in this view of the matter by having observed, that in proportion as the Church has become more rich and powerful, less of the "old leaven of innovations" has mixed perceptibly with the mass; so that by a result, which sounds more miraculous than it really is, our Establishment has gone on improving in *Unity*, in proportion as it has abounded more and more in *Pluralities*.—P. 238.

The Jortins, Claytons, Blackburns, &c. of other times, when the Church of England was perhaps less afraid of the consequences of dissent, and certainly less furnished with the means of purchasing conformity, were left unmolested in their bishoprics, prebends, and rectories, to indulge in their own heterodox notions, and to enjoy at once the comforts of preferment, and the luxuries of dissent. Times are, however, in this respect, much altered. . . . The same tranquillizing effects which the power of patronage has so long produced in our political system, the hope of preferment has even more successfully accomplished in the ecclesiastical branch of our constitution; and as a hot and headlong loyalty has been the sole title to any favours from the State, so a blind and uninquiring orthodoxy is the one "narrow way" that leadeth to all good things in the Church. Woe unto the young divine, who, like the accomplished author of the "History of the Jews," dares to reason, however unpretendingly and sensibly, upon matters of religious concernment!—on him will the theological reviews, monthly and quarterly, pour the vials of their wrath; and on him the golden gates of preferment will, as sure as he lives, be shut.—P. 241.

Without exposing the many and gross inaccuracies of this statement, the candid reader will perceive, that humour of this kind might have been reserved for the discussion of some other subject than the state of Protestantism in Germany, and the melancholy details of "a system of theology, which discards inspiration from the Scriptures altogether—

makes reason the sole test and arbiter of faith, and by divesting Christianity of all claims to the supernatural and miraculous, robs her of the strong ground on which she has hitherto rested her lever."—P. 242.

With a free and rapid touch, and without taking any notice of the names of Gerhard, Vitranga, Wolff, Mosheim, Schoettgen, Biel, Baptist Ernesti, and the many other divines and biblical critics whom Holland and Germany have produced for the edification of the Protestant Church, the Edinburgh reviewer draws his own sketch of the progress of German rationalism, from the polemical spirit of the German divines, their extreme notions of the inspiration of the Scriptures, their forced interpretations of the sacred text, their misuse of the Bible at one time, and their disuse of it at another, and their imputed ignorance of sound biblical criticism, and of all that varied learning, from which a prepared champion of the faith draws his means of defence, and in the want of which the divines of Germany were, in the first approaches of scepticism, taken by surprise. The approaches of scepticism were furthered by the introduction and study of the works of the English free-thinkers, Toland, Tindal, and Collins, and especially by the countenance afforded to Toland at the courts of Hanover and Berlin, after the good sense and religious feeling of the people had banished him from England. He who bears the name of the *great* Frederic, was also forward in shewing favour to the apostles of infidelity. Thus, according to the reviewer—

The busy spirit of strife and dogmatism among her sects, was succeeded by the dangerous calm of indifference and scepticism; the neglect and contempt of human learning, which had prevailed under the influence of Spencer and his followers, was displaced by the over-fastidious biblical criticism and daring inquisitiveness of the learned school of Michaelis; which most fatal change of all, from the heights of that lofty theory of inspiration, which had led her divines to see the dictates of the Spirit in every syllable of the Old and New Testament, they descended at last to the opposite and deadly extreme of rejecting inspiration from the Scriptures altogether. This last mortal blow to the authority of the sacred volume, was the result, it is evident, of a sort of compromise between religion and philosophy; in which the former, pressed by the reasonings of her adversary, and already half in his interests, consented to give up whatever there was of supernatural in the grounds upon which she stood, for the sake of securing to herself his aid in the conservation of what remained; while, on the other hand, the philosopher, thus imprudently propitiated by the sacrifice of all that had shocked him in the popular faith, saw no longer any danger in assuming the name of Christian; but, on the contrary, rejoiced in having thus ready-formed to his hand a grand scheme of moral instruction, by which, purified, as it now appeared to him, of all superfluous alloy, the true happiness of mankind, both here and hereafter, might be advantaged.

Such, as far as we have been able briefly to trace it, combining our own views with those of the writers before us (Mr. Rose and Mr. Pusey), is the history of the rise, progress, and ultimate results of the system called Rationalism in Germany. P. 246.

The reviewer proceeds to state what, in his opinion, are the fundamental principles of Rationalism:

That human reason, or the reasoning faculty, is the sole arbiter as to what is to be received as truth, and what is to be rejected as error, by the human mind: that

facts recognized by sense or consciousness form the materials on which the reasoning faculty is to be exercised: that human belief is then, and then only reasonable, when the degree of assent given to any proposition is in exact proportion to the degree of evidence presented to the mind of the inquirer.

The rationalist goes on to affirm, that one of the most important among the facts to which experience bears its testimony, is this; that the phenomena of nature are so linked to each other, that the whole, as presented before the human spectator, constitutes a series invariably uniform. Every phenomenon is found, if it be examined, to be connected with something antecedent; every change indicates a previous change; and the precedent and consequent are always seen to bear the same uniform and reciprocal relation. Hence the rationalist concludes, that the government of this world is conducted in every instance, not by an *immediate* but by an *intermediate* agency, or at least by an agency of which the manifestations always appear to be *intermediate*, and to be regulated by the same unvarying laws.

In subscribing to this conclusion, the rationalist considers that he is not acting an optional part, but merely listening with attention to what he deems the primary and indisputable revelation of nature and of God; to doubt which, he contends, would be an outrage against his own being, and an act of infidelity towards its author." P. 247.

The first and immediate consequence of this doctrine is, the rejection of the miracles which prove the divine authority of the Christian religion, the narrations of which are placed by the rationalist among the fabulous legends, which prevail in an uncultivated state of society, to which our Lord and his apostles *accommodated* much of what they said and did, according to the judgment of the rationalist, who therefore labours with unceasing activity to pervert them and explain them away. In his opinion, the Christian religion is founded in falsehood and error, and tremendous as is this imputation, and its unavoidable consequences, it does not comprehend the extent of the evil. We shall not be suspected of depreciating the evidences of our Christian faith; but there are many who have not examined these evidences for themselves, who are believers rather upon tradition than conviction, and whom the scheme of the rationalist would rob of their practical sense, of their daily application of religious principles. When the Deity is supposed to be the passive and unconcerned spectator of his works, incapable of controlling the laws which he has imposed upon his creatures, it is in vain to look for the superintending providence of an omnipresent, omniscient, omnipotent, and most benevolent and beneficent Being; to seek the comfort that is to be found in secret prayer; and to cherish the hope of deliverance, and the motives of acquiescence in the hour of temporal and spiritual necessity. The infidel Carlile has embodied the sentiment in the blasphemous address: *O God, who helpst us as far as we are able to help ourselves*. The mind of the Christian recoils with horror from the idea; and yet the limitation which Carlile would place upon prayer and upon providence, does not differ from that which the rationalist would place upon "the suspension of natural, and the substitution of supernatural, power." It is the fine remark of Mr. E. Young, the father of the author of the *Night Thoughts*, that it is God "that first established the relation that all causes bear to their effects,



and in his particular providence does either continue, or enlarge, or control, or suspend their influence, according to his pleasure; so that nature is no other than God's ordinary method of acting, as miracle is his extraordinary, and fortune his secret method: and therefore those effects which proceed from the working of natural causes and the deliberate use of means,—those effects which we pretend to as ours,—are as much from God as those whose productions are either supernatural or fortuitous, to which we do not pretend.”—*Sermons*, II. 120. As a portion of English theology, the sentence may claim but little attention from the Edinburgh reviewer, who has too much sagacity not to perceive the difference between an intermediate agency, and an agency of which the *manifestations always appear* to be intermediate; and we would offer to his consideration the assertion of a philosopher of the highest name, the late Sir H. Davy, who, in his *Consolation in Travel*, p. 132, observes:—“There are in fact no accidents in nature: what we call accidents, are the results of general laws in particular operation; but we cannot deduce the laws from the particular operation, or the general order from the particular result.” Need we to ask, who enforces the particular operation of these general laws,—who directs the course of the comet,—who moves the eruption of the volcano,—who lifts up the rock of coral formation,—who clothes the mountain with verdure,—who is now peopling the wilderness, and carrying the knowledge of his truth to the extremities of the earth? WHO, but the Sovereign of the Jewish theocracy, whose wakeful providence was seen in the suspension and the infliction of the conditional judgments and blessings which he pronounced in the gradual development of prophecy, in the past and present state of the house of Israel? It is the same providence which is carrying on the vast designs of the Christian Church; which distributes to all its members, in various degrees of contraction and enlargement, the needful gifts of grace; and it is this providence, which the rationalist restricts when he denies its supernatural operations; over which the moody Calvinist draws the veil of his arbitrary decrees; which the political economist overlooks in his theories of population; and which is obliterated from the minds of the people, under the fatal misuse of those laws which deliver the poor from the fear of famine, and deprive them of the blessings of plenty. Such and so formidable is the conspiracy against the sense and the belief of God's good providence! and the effects, if we mistake not, are seen in the religious bearing of all classes of the community.

It is due to the Edinburgh reviewer to remark, that he admits the direct tendency of the principles of the German rationalists to supersede whatever is marvellous and supernatural in the Jewish and Christian revelations; a consequence which they are so far from evading, that they are anxious to defend it; and a large portion of their writings

"consist of observations—philological, philosophical, historical, and critical, on the books of the Old and New Testament, evidently intended to diminish the reader's confidence in the inspiration of the sacred writers, in the miraculous events they relate, in their divine authority and infallible truth."

Of the dangerous consequences of such an irruption into the pages of Holy Writ, by a body of men, learned and acute, sincerely honest, as of many of them it must be accorded, in this their bold chase after truth, but still unprepossessed with any of that feeling, as to the sacredness of the subject, which might ensure from them at least delicacy, if not reverence, in handling it, there requires but little reflection to bring before us the whole startling extent." P. 249.

The reviewer also admits with what "peculiar diligence," and "how familiarly, and even coarsely," they exert themselves in explaining away the miracles of the New Testament; and he recites the experiment of one Paulus upon the miracles of the tribute-money, and of the Saviour's walking upon the sea, of which he pronounces the former to be unnecessary, and resolves the latter "into a mistranslation of the words ἐν τῇ θαλάσσῃ," which in his judgment signify, *near the sea, or on the sea-coast*. It is many years since this conceit was corrected in the pages of the CHRISTIAN REMEMBRANCER, and shewn to rest on no critical authority, and to be utterly inconsistent with the narrative; for assuredly Peter could have been in no danger of sinking upon the sea-coast; but the Edinburgh reviewer passes it without notice—without the faintest hint, that the rationalist may have been mistaken—without any expression of indignation or regret that the sacred text has been perverted. He has no censure for the extravagances of the rationalist; there are others for whom he reserves the full measure of his spleen.

At this point of the discussion, when the writer had shewn the impious attempts of the rationalists to undermine the strong foundation of the Christian religion, to deny the proof of miraculous power in its origin, and to reject the Divine inspiration and authority of the Scriptures, it might have been decent in the reviewer to assume a tone of seriousness, and for a moment to lay aside the grimaces of his buffoonery; and if he had not been pleased to condemn the advocates of this extravagant and pernicious doctrine, he might have shewn more taste in being less facetious upon its adversaries. It is not the act of sound and sober wisdom, to throw firebrands, and say, Am I not in sport?

But whatever irreverence some of these rationalizing critics may have been guilty of, and however that most headlong of coursers, Hypothesis, may have carried them (as it does all who mount it) away, there seems to be but one opinion as to the unwearied industry, deep learning, and, we will add, conscientious purpose of the greater number of these recluse and laborious scholars; nor does it appear to us to be denied in any quarter, that among the questions which they have raised relative to the divine character of Scripture, some frivolous, some startling, some merely ingenious; there have been also some which not only claim the earnest consideration of our own learned divines, but are well worthy the attention of all reflecting Christians.

Among this latter class of their lucubrations must be ranked the question respecting the origin of the three first Gospels; a question in which no less important a point is involved, than whether these three evangelical narratives are really the composition of the writers whose names they bear, or whether they are not merely transcriptions or translations of some documents, relative to the life of Christ, which had previously existed. The remarkable instances that occur in them of close verbal argument, not only in places relating to the discourses and parables of Christ, but in passages containing no more than a mere narrative of facts, afford such strong proofs of the existence of an original document, a *πρωτευαγγελιον*, either in Greek or Aramaic,—from which two at least out of the three evangelists must have copied their details, that it is now, we believe, not even attempted to be denied, that there must have existed some such source; and the main point of discussion at present is, whether it was from a gospel composed by one of these evangelists that the two others copied theirs; or whether, as the German critics suppose, all the three were alike indebted for their materials to some common documents which they found already in circulation, and from which they compiled their narratives.

This discovery, for so it may be called, of the biblical critics of Germany, was first made known in this country, some years since, by a translation from the pen of the Bishop of Peterborough, of the elaborate work of Michaelis, in which the question was put forth. That a discussion affecting, in its results, even the claims of the Gospels in question to inspiration, and supported on the heterodox side by such an array of erudition and criticism, should not have drawn forth from our benefited theologians some counteracting effort, can only be accounted for by that spell of "rich repose," which, as we have said, hangs over all, and renders them, as long as they can prevail upon heterodoxy to keep the peace *within* their circle, indifferent as to what gambols she may indulge in *out* of it. It was, indeed, not without good reason that Boileau placed the dwelling of the goddess of sloth in the rich Abbaye of Cîteaux, where the light of *Réforme* had never penetrated. The question of the three Gospels was again returned upon the hands of the hard-writing and hard-named scholars of Germany,—the Schleiermachers, Bretschneiders, &c.; and with the exception, if we recollect right, of Archdeacon Townson's Discourses on the Gospels, and a stray contemptuous notice or two from the young candidates for livings, that conduct some of the theological reviews, not a single response on the subject has breathed from any of those oracles to which we lay-readers of divinity are taught to look for instruction.—P. 251.

It is seldom that a larger mass of ignorant pretension or of wilful misrepresentation has been crowded into so small a space. The question at issue is very confusedly stated; but let that pass. It is true that it was some years since, even thirty years, commencing with the year 1801, that the discovery imputed to the critics of Germany was brought to the notice of English divines. It did indeed appear in the translation of the elaborate work of Michaelis, but it was in the form of an original "Dissertation on the Origin of the Three First Gospels," which the translator inserted in that work, and in which his erudition and ingenuity gave the most systematic and finished form to the crude theories of the German divines, elaborated with much additional matter from his own resources.

It is happily not necessary to account for the negligence of our "benefited theologians," in producing some "counteracting effort;" for there is the exception, "if we recollect right," not of Archdeacon Townson's Discourses, which had been published in 1778, or twenty-three years before the question was mooted, but of the work of Dr. John Randolph, then Bishop of Oxford, and Regius Professor of Divinity, which contributed, with other writings, to put an end to the controversy,

by demonstrating to the rationalist the utter improbability of the theory, by challenging the scholar to produce authority in its favour, and by convincing the Christian of its inconsistency with the received doctrine of the inspiration of the Scriptures. It was the sound learning of the English theologians which stifled this controversy in its birth; and the English Clergy, who have little taste for mere novelties and experiments in divinity; and who, in the performance of their pastoral duties, have better occupation than fishing in troubled waters, paid the less attention to a theory which rested on no better foundation than the baseless fabric of a vision. Nothing was advanced to give strength and validity to the question, and it was suffered to sink into obscurity; and before the Edinburgh reviewer again complains that no further notice has been taken of the controversy, he will do well to consult Mr. Greswell's learned "Dissertations upon a Harmony of the Gospels," (Vol. I. pp. 30—33,) in which he treats of "the supplemental character of the Gospels;" and it will appear that there are not wanting living oracles for the instruction of lay-readers of divinity. The words and works of our Lord, of themselves calculated to make the deepest impression on the minds of those who heard and saw them, renewed in the minds of the Evangelists, by private conversations among themselves and with the other disciples, and brought to their recollection by the promised inspiration of the Holy Spirit, are sufficient to account for any verbal coincidence in the records of the three first evangelists: and if there be any order of *parallelism* in the construction of the New Testament, suggested by Bishop Jebb, and as it appears to us unintentionally corroborated by many a striking passage in the arrangements of Mr. Greswell's "*Harmonia Evangelica*," the discourses of our Lord, thus reduced to a linear form, would have the more natural correspondence in the writings of the different Evangelists.

The theory of Bishop Jebb will probably be imputed by the Edinburgh reviewer to "a taste for authorship among the Episcopal Bench, one of whom has been even engaged, very innocently we acknowledge, in disturbing with his single voice that unanimity so dear to the Church, by upholding the 1 John v. 7, which every body else rejects." The reviewer probably knows as much of this controversy as of the writings of Archdeacon Townson and Bishop Randolph: a more competent witness, Bishop Middleton, held that the verse should never be given up; and it has been the acknowledged effect of the publications of Bishop Burgess to shake the opinions formed to its prejudice by the late Bishop Tomline. The internal evidence in favour of the verse is gaining strength every day, and may be rendered impregnable by arguments collected from the ancient *στιχολόγια* and Bishop Jebb's doctrine of parallelisms: the true sense of the passage may also be brought in confirmation of the authenticity of the disputed verse, of which the

internal evidence is enlarged by the singular discovery of a MS. in the Vatican, supposed to be a lost treatise of Augustin, and containing repeated citations of the verse. These are the consequences of the *very innocent* labours of the Bishop of Salisbury.

Let the reader now form his own judgment of the complacency and complaints of the Edinburgh reviewer:—

This is all very well and very harmless; but, in the mean time, while our Bishops are culling flowers from the Fathers, such momentous questions as we have above alluded to, involving vitally, it cannot be denied, the nearest interests of Christianity, as troubling with doubt the very spring-head from which that “fount of life” flows, remain unsifted and almost untouched, (or in other words triumphantly refuted,) while such humble (!!!) inquirers after truth as ourselves, are left wholly at the mercy of these Germans, who *will* write, and whom we cannot help reading, without any aid from our own established teachers of the truth to enable us to detect their sophistries, or sound the shallows of their learning. P. 252.

It is not the fault of the established teachers of the truth, if the novelties of the German rationalist are preferred to the sterling sense and sound learning which distinguish the English school of theology; and to which we would recommend the attention of the Edinburgh reviewer, before he makes any further attempt to prattle in divinity. In pretending to describe Mr. Rose's reply to Mr. Pusey, he has drawn the character of his own dissertation, “which, for ill-temper and unfairness, for the prodigal use of what Warburton calls ‘hard words and soft arguments,’ has few parallels that we know of in the range even of theological controversy.” P. 253.

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ART. II.—*The Geology of Scripture, illustrating the Operation of the Deluge, and the Effects of which it was productive: with a Consideration of Scripture History, in Reference to Stonehenge and Abury, in Wiltshire; and to the Caves of Elephanta and Salsette, and the Wonders of Elora, in Hindoostan; a Statement of new and important Views of Geology, resulting from Information contained in Scripture; and an interesting Tour from Christ Church, along the Banks of the River Avon, and across the Wansdyke, to Abury.* By H. BROWNE, of Amesbury, Lecturer on Ancient and Modern History. Frome: printed by W. P. Penny, and sold by the Author. Pp. vi. 216. 1832.

“PARTURIUNT montes—nascetur ridiculus mus.” Quoted for the thousandth time, this laconic sarcasm finds an application in the labours of Mr. H. Browne of Amesbury. This gentleman is a *teacher*; and as his ideas may be disseminated in the minds of some of the half-educated persons, who, perhaps, form the greater part of the audiences at his public lectures in the “GEOLOGY OF SCRIPTURE,” we deem it right to say a few words on the attempt here made to give to the sacred writings a “*private interpretation*,” notwithstanding the full evidence

which it contains of the most solemn zeal to vindicate those writings—a zeal certainly creditable to the heart, whatever the proofs of his discernment may be to the head of our author.

We suspect that our readers will find some little amusement in the reveries of this scriptural geologist; and for their edification we proceed, in the first place, to state the positions which he has so hardily asserted, and endeavoured to maintain.

"In appealing to the world at large," Mr. Browne commences with a dedication to the Rev. Dr. Buckland, followed by an address to the same "Reverend Doctor," in which he states, that "*he has taken the liberty of using*" the Professor's "*name to individuals, as sanctioning the continuance of our earth for a much longer period than six thousand years;*" and that "*he shall be very glad to contribute his mite to an elucidation, both of the nature of the Deluge, and of the primary positions in the extended and profound study of Geology;*" and concludes with "*the intention of expressing HIS SINCERE ESTEEM.*" Dr. Buckland thus patronized, and thus deified, as "*sanctioning the continuance of the earth,*" &c. &c. is doubtless highly flattered and greatly obliged, and will certainly prefer, we suppose, expressing his gratitude rather by a *smile* than by a *frown*, though either would become this arbiter of the earth's destinies.—Pp. v. vi.

Mr. Browne then attempts to lay down as *truth* the following particulars :—

1. That the habit of studying Latin and Greek prevents people from being convinced, that human erections on the surface of the earth could withstand the action of the deluge.—P. 2.
2. That "the ancient productions of England" (as Stonehenge and Abury), of Hindoostan and of Egypt, are always assimilated together, "and that a correct knowledge of one will lead to a consistent judgment of the other."—P. 2.
3. That volcanic operation could have nothing to do with the deluge, *because* Noah's ark could not float on steam.—P. 4.
4. That a fountain is water, "flowing or bursting through an aperture;" and that the great rivers of America prove Solomon right in Eccl. i. 7.—P. 6.
5. That "*the breaking up of the fountains of the great deep,*" (on which Geologists have differed, and, by the way, must), "can never have reference to water, independent of the aperture through which it is made to pass."—P. 7.
6. That the interior of the earth is a mass of water; that this water passed up the fountains, ruptured the coats of the earth, and placed the lowest strata in a reversed position, dislodging and carrying with them such materials as they were adequate to move.—P. 10, &c. &c.
7. That the word *all* being used in Gen. vii. 11, and not being used in Gen. viii. 2, proves that *some of the fountains* were left open *after* the flood for the "*diluvial*" waters to return (p. 11), and yet, notwithstanding, that "the coats of the earth *must* be elevated to make voids into which the waters would re-enter."—P. 12.
8. That to prove this, we must "acquaint ourselves with the origin of flint in chalk."—P. 12.
9. That, because in South-mill Hill, near Amesbury, the chalk contains a layer of shells, the chalk was once in a state of solution; that cold water cannot dissolve cold chalk, and, therefore, that it was not dissolved at the deluge, because the deluge was a cold one.—P. 14.
10. That St. Peter (2 Ep. iii. 3, 7,) shews that the elements shall be destroyed, and *the earth burnt up* hereafter; that these elements are not fire, water, air, and earth, but "the various provisions *formed out of the earth* for the comfort of man;" and that,



therefore, the earth is *not* to be annihilated, but "the *heaven* or *firmament* (Gen. i. 8.) and the elements on the surface of the earth!!"—P. 16.

11. That such as the earth will be at the end, so was it at the beginning; that "the gathering together of the waters" was attended by elevations of the coats of the earth, in order to produce "forms of hill and valley, mountain and sea;" and that till these forms were thus provided, the earth was *without them*; i. e. without form, and "void, that is, without vegetable or animal existence."—P. 17.

12. That the earth was heated at the creation, and the "darkness" (Gen. i. 2) was caused by the *steam* from it.—P. 17.

13. That, at the creation, the heated earth was saturated with salt water, that the chalk was, therefore, dissolved, and being mixed with saline particles, became flint, and formed round the *sponges* and *shells*; and that gravity and absorption caused the flints to be formed in a horizontal position.—P. 17—22.

We beg our readers to observe here, that sponges and shells existed in chalk *before* the creation, which only created flints!!

14. That exceptions to the horizontal position are *few* (p. 23.), and yet they were great and numerous (p. 32); and such exceptions occur where a *fountain* broke up.—P. 23.

15. That the Isle of Wight having been upset, and the chalk and plastic clay having been thrown into a *curved* and *vertical* position by the "Diluvian waters," "a fountain broke up" there.—P. 23—30.

16. That at what exact period of the flood's recession the Isle of Wight was raised cannot be found out; but it was sufficiently early for the rivers at Southampton, Lymington, and Christchurch, to carry the remains of "equatic" animals to the Island; and that the Avon and Stour, "*for about three months*," were the channels for the waters returning from Dorsetshire and Wiltshire.—P. 32.

17. "Let us survey this animal part of nature on its arrival at the ocean, impelled towards the Isle of Wight by the projecting brown rocks from Christchurch Head, and coming in contact every twelve hours with the *flowing tide from the east*; and we shall see such an effect produced, as will be fully adequate to account for the upper fresh water formation of Haden Hill, for its terminating alluvium, and for the general aspect which is given to it in the judicious production of Messrs. Conybeare and Phillips!!"—P. 33.

18. That the "*spherical aspect*" of the chalk downs in the neighbourhood of the vale of Pewsey (he means the rounded surface of the chalk) was caused, not by the waters of the deluge passing over them, but by "*the gradual subsidence of the liquefied chalk over the prominences of inferior formations, or projections in the under chalk, to which the heat had not extended itself!!*"—(P. 35.) That because, "contiguous to Stonehenge," "where the chalk presents segments of spar," "materials for mending roads are taken from the valleys," and where the flint is inclined, form the hills; therefore, what are now hills constituted valleys *when the deluge advanced*, and became hills when the deluge retired!!—P. 35.

19. That the *chest* in Devonshire is nothing but *flint acted upon by fire*, (p. 41)!—that "limestone existed as chalk at a remote period may be proved, (p. 42)—that the red sandstone, near Exeter, is not found to the north-east nearer than Leicestershire and Scotland, though abounding to the south-west!! and therefore, that the deluge came from the south-west to north-east, because at Haldon Hill there is gravel containing flint, chest, limestone, and red sandstone!

N. B. Our non-geological readers may be informed, that *chest* is a substance found in the green sand, which lies *below* the chalk; that the "*limestone*" spoken of above lies a long way *below the green sand*; and that of the new red sandstone, very little lies to the south-west of Exeter; and that the whole central plain of England from Exeter, *via* Gloucester and Worcester up to Cumberland, with but few interruptions, is composed of this red sandstone; and that there is evidence all over England, that the diluvial waters came from the north-west!



20. That because Mount St. Michael, on the coast of Cornwall, rests on slate, which should be above it, therefore, "*beyond any doubt, one of the fountains of the great deep was broken up in the part of the sea contiguous to St. Michael's Mount ! ! !*" (pp. 47, 48); and the breaking up here proves, that granite is the lowest stratum of the earth !—P. 49.

21. That, "as a necessary result from the preceding consideration," we have "a globe more than 7000 miles in diameter, consisting principally of water !" —P. 49.

22. That the time of the Noachian Deluge, added to the time the waters at the creation were on the earth, "*did not exceed three years, most likely not even two.*" —P. 32.

23. That the "Principles of Geology" (by Professor Lyall, one of the profoundest reasoners of the day) is a work calculated "to produce" the most injurious of all positions at the "present awful moment." —P. 54.

24. That the present age, falsely called "*enlightened*," is "marked by an awful gloom;" and this and the above positions offer an illustration of Stonehenge and Abury, as far as the Deluge is concerned.—P. 58.

25. That Eden was at the mouth of the Euphrates, (p. 61); that Cain went to the east of it, and Adam and Seth to the west, (p. 63); and that, as the Flood and the Creation both elevated and depressed countries, and as the excavation of the chalk at Canterbury was formed at our Creation, and the English and French coasts were separated at the Deluge, therefore "*it is PERFECTLY REASONABLE to allow, that Adam and his posterity into this our country did actually advance !*" —P. 67.

26. That there were no ponds or lakes before the Deluge, therefore the air was purer than now; that mankind subsisted on vegetable diet, and did not marry till they were 100 years old; therefore, "*there were giants in those days !*" (Gen. vi. 4.) —P. 68.

27. That, because Cain was "a fugitive and a vagabond," he built himself a "*subterranean retreat*," and his posterity became *impious and lustful*. —P. 69, 70.

28. That Adam came to this country, and wishing to write the history of his life, "when written language had no existence," formed the design of making "a serpent of between two and three miles in extent," with the largest rocks he could find, placing the rocks in an oval form for the head, and in the direction of a coiling avenue for the body !—P. 72, 73.

29. That, in "eating of the tree of lives," (Gen. iii. 22.) Adam "*became conscious of the three-fold properties of the Deity*;" and that Eve instructed her offspring Cain in the same, (p. 75); and that the *serpentine temple of Abury* being constructed of three rows of stones, was *Adam's Trinity Chapel*, (p. 78); which will be further illustrated when Mr. Browne "shall have brought out a Hebrew Grammar, deduced from a careful consideration of the inherent properties of this language, (*properties to which both Jews and Gentiles have been strangers ever since the Babylonian captivity*), with a translation of those chapters of Genesis which describe the creation, the history of man before the flood, and the flood itself," when, "*UNDER THE PERMISSION AND BLESSING OF DIVINE PROVIDENCE*," he "*will enter still further into a contemplation of the Serpentine Temple of Abury.*" —P. 79.

30. That "Stonehenge exhibits no representation of the tempting power of wickedness like Abury;" but, "in its oval of seven trilithons," bears as abundant a testimony to theology, and "alludes to the number seven of the *Old and New Testaments* !" —P. 80.

31. That Gen. vi. 1, 2, proves that Abury is older than Stonehenge, the former being "*so terrifically ancient to the superficial observer of the present day*," that it alludes to repentance; whilst Stonehenge "*elevates the mind to the firmament, as the abode of God.*" —P. 80, 81.

32. That the *caves of Elephanta and Canarah* were formed by Cain, and therefore he did not go into Persia or China, but into Hindoostan, (p. 82—89); and that *Elora* was excavated by the progeny mentioned in Gen. vi. 4.—P. 90.

33. That *Amazons* are represented with *one breast*, because Cain killed Abel, and Eve therefore had but one son !! (p. 97); and that the *Hindoo caves* were formed for lasciviousness and profligacy, and the courtships of the angels to the daughters of men !—P. 99.

34. That "*Abury and Stonehenge are highly gratifying illustrations of the disposition of our first parents*," and that "*had not these predictions existed, the ability to execute them is deducible from the formation of the ark*;" and that, moreover, *other remains exist in different parts of Europe* !—P. 160.

35. That it is as much as reason can expect, to find such perfect architecture of the antediluvian age in "*the very country destined by unerring Wisdom to be the abode of people who are to uphold truth against the perverters of it in Europe, and to extend it throughout the earth.*"—P. 102.

And this is what Mr. H. Browne, of Amesbury, has the assurance to call the "*Geology of Scripture!*"\* We have found it impossible to follow his argumentation in any other order, and we pledge ourselves, that in nothing have we mis-stated his views. And now what do our readers think of these dreams? To refute the absurdities of a man who professes to supply information on Scripture, by the aids of a science of which he is most deplorably ignorant, and of which he knows no more than is stated in an elementary and imperfect account of England and Wales; who ventures to *travesty* the Mosaic history, under the semblance of "*illucidating it,*" (p. 44), whilst he boasts that "*truth is his motto*, and the service of God and his country the standard under which he hopes, not only to live, but to die," (p. 59.); whose head seems crammed with half-understood ideas upon all subjects, without a single idea of his own inability to discern right from wrong in the labyrinthine meshes of his fancy, would be labour lost. The man who jests with religion *may* be a learned man, and the man who upholds it *may* be anything but learned. In either case, despite is done to the holy cause, and assuredly, by infidels, such defenders as our author are regarded as auxiliaries. We have said before, Geology is in its infancy; and if the extensive knowledge of the various countries of the earth, already possessed, be of little avail, even in the hands of philosophical and right-meaning advocates, to clear up the mysterious language of Holy Writ, surely it seems little short of ridiculousness for a man who has no further acquaintance with the surface of our planet than the Isle of Wight can supply him with, or St. Michael's Mount in Cornwall, and who *draws conclusions* much in the same way as a *donkey draws a sand-cart*, to set about correcting the commentators and edifying "*Jews and Gentiles*" (p. 79.) on points unrevealed and unknown since Adam crossed the channel, and built his conventicle on Salisbury plain. We have heard of "*Adam's grandmother,*" but never of his meeting-house till now; and we should not have deigned to notice the buffoonery, had not good reason been shewn, that this precious sample of itinerant lecturing would be puffed off in some of the trashy pseudo-religious magazines of the day, as the work of a genius, and perhaps hundreds be gulled into the belief of a notion which, because past comprehension, is therefore credible. We would have willingly spared Mr. Browne for the sake of his sensible remarks on subjects which require no great depth of learning or observation; for the sake of his *intention*, notwithstanding

\* "*Scriptural Geology,*" about our remarks on which our friend Mr. Budd was so angry with us, was less absurd than this "*Geology of Scripture.*" This would almost justify *that*—which is saying a good deal.

his egregious vanity and conceit; and for the sake of his just observations on the "*real character of the present age*," (pp. 55—57). But on a subject where the Sacred Writings are concerned, it is absolutely necessary for the inspectors of the press to spare no one who, either by ignorance or malevolence, tends to turn them into ridicule. Acquitting Mr. Browne, therefore, of any thing but extraordinary deficiency in the science of Geology, but its name, we impose upon him this penance;—to extend his "*Tour from Christchurch to Abury*" (which we have not had room to mention), as far as the Alps and Pyrennees, before he lectures again on "*diluvian*" operation; to learn to spell English before he "*brings out his Hebrew grammar and translations of Genesis*;" to make himself acquainted with the names and natures of rocks and stones, before he sends forth "*another production*," as he promises, "*on the subject of Geology*," (p. 188); to consider whether the deluge, which carried away almost every trace of the rocks from which Stonehenge was built, and upset and destroyed the surface of the whole earth, would leave that pile standing on an open plain (which plain was formed by that deluge), in compliment to its exposed situation, after having upset the Isle of Wight and St. Michael's Mount; and to suffer Mr. Anacreon Moore to discourse on "*the loves of the angels*," and "*the concerns of Hindoostan*," (p. 158); and the pre-Adamites to write the travels of their great descendant with whose voyagings through France and England they, perhaps, understand as much as, if not more than, the Amesbury "*Lecturer on Ancient and Modern History*!"

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## LITERARY REPORT.

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*The Life of William Cowper, Esq., compiled from his Correspondence and other authentic sources of information, containing Remarks on his Writings, and the Peculiarities of his Interesting Character, never before published. By THOMAS TAYLOR. London: Smith, Elder, & Co. 1833. Pp. xvi. 368.*

THIS is one of those works to which criticism comes disarmed and appeased. The title itself suffices to obtain a patient and a cordial welcome at the hand of the fiercest of our tribe. For Cowper, the gentle and the great, the noble in mind, and the humble in bearing, is a name over which poetry and religion have thrown an irresistible and enduring charm. To say of Mr. Taylor's work, that it is written in a gentlemanly and candid spirit, is saying too little; it professes no more than it has endea-

voured to perform; and if it has not, in the opinions of some persons, removed the impression which has so universally obtained of Cowper's leaning to the Calvinistic party of the Church, it has completely, in our opinion, proved that his yielding to the doctrines of that party was not the cause of that peculiar tinge which his writings have imbibed, and his whole life seems to have taken also. Mr. Taylor has established, beyond a doubt, that Cowper was afflicted with a malady from which neither genius nor talent is exempt,—a malady which, at once, is distressing and humbling,—a malady which has too often been considered the effect of religious impressions, but which, we ourselves have had experience from observation, is generally more likely to act upon, than to be affected by, the reception of the Gospel. Cowper's is not a solitary instance; there are many

living witnesses to the truth of this position. And therefore it is with deserved encomium that we welcome Mr. Taylor into the ranks of successful writers. He has, by quotations from numerous letters, not before brought into public observation, established the position at which he aimed, and therefore we think him justly entitled to an ovation. As to the rest, he has, doubtless, in vindicating Cowper, also vindicated the doctrines which (independently of his affliction) he held; those peculiar opinions must still stand or fall according to the judgment of those who receive or reject them. But it is only fair to remark, that in no instance has the author used his subject unfairly, and in many instances he has vindicated with success the main and distinguishing doctrines of the Gospel. As an interesting specimen of biography, written in an impartial and pleasing style, we warmly recommend this life of Cowper to all who desire acquaintance with the history of that extraordinary man; and we shall be happy to learn that Mr. Taylor reaps the fruit of his honest and conscientious labour.

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*Plain Parochial Sermons, preached in the Parish Church of Bolton-le-Moors. By the REV. JAMES SLADE, M. A. Vicar of Bolton, and Prebendary of Chester. Second Volume. London: Rivingtons. 1833. 12mo. Pp. xii. 480.*

Of such Sermons as those contained in this and the preceding volume of Mr. Slade, it is satisfactory to know that their circulation is sufficiently extensive to induce their author to give them to the public. Sound in doctrine, earnest in exhortation, simple yet eloquent in language, and breathing throughout a spirit of piety and Christian love, they cannot fail to be read with advantage in a family, or in private.

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*A Collection of Hymns, for General Use; submitted to the Consideration of the Members of the United Church of England and Ireland. London: Hatchard & Son. 1833. Pp. xii. &c. &c.*

WHETHER the editor intends or not, that the Collection of Hymns should be original in the manner of their reproduction, we cannot tell; but he has not *pagged* his book beyond the preface.

Many of the Hymns are original, and now first published. We are constrained to admit, that their intention is better than their execution; and if we withhold

our meed of praise from the collection at large, as not realizing the editor's own ideas and wishes as we understand them, we do so under the impressions that notwithstanding the many admirable specimens of Christian Psalmody extant, some of which are before us in these unnumbered though not numerous pages, it must be long ere pious Christians will be able to prove, by their own skill, that the opening sentence of our worthy Churchman's preface is deserving of unqualified sympathy. Till we can surpass David, it may be as well to listen to the *inspiration* of his glorious strains.

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*The Georgian Era. Memoirs of the most eminent Persons who have flourished in Great Britain, from the Accession of George the First to the Demise of George the Fourth. London: Vizitelly, Branstons & Co. Vol. I. Pp. 582, Vol. II. Pp. 588.*

To enter into a detailed review of a work of this description is clearly impracticable; we might as well attempt to analyze a dictionary. We have no difficulty, however, in expressing our approbation.

The idea of the book is, in its conception, excellent, and the task of reducing its heterogeneous materials into a pleasing and useful form, has been entrusted to able hands. The arrangement is, indeed, in every way unexceptionable; and, as long as the delightful study of biography maintains its ground, the *Georgian Era* will be a standard work.

We think, perhaps, that a little more space might have been devoted to the lives and characters of eminent Churchmen; and that the list might have been beneficially extended. It must, however, be confessed, that in condensing the memoirs of all the distinguished characters who have flourished in a century, the space of four volumes (to which it is intended to extend the work) would not suffice, were one portion to occupy more than its due number of sheets; and when we, in justice to the compiler, add—that he has given a brief, but clear and impartial view, of the lives of ten Archbishops, fifty-three Bishops, seven Deans, eleven Archdeacons, and forty-six Clergymen of the Establishment, who have flourished during the period that his history embraces, it must be conceded, that the Church has no just cause of complaint, and that he is entitled to our thanks for his labours.

Of the style in which the publishers have executed their part, it is impossible to speak too highly—the printing is admirable, and the *tout-ensemble* renders it an ornament to any library. The compiler, in a word, has found publishers able and willing to appreciate his arduous labours, and the publishers a compiler, who has performed his difficult task with no small portion of talent and accuracy. The second volume is even better than the first; and if the improvement continues, we shall expect to find the last faultless.

**Explanatory Lectures on the Gospel according to St. Matthew.** By the Rev. JOHN PENROSE, M.A., formerly of Corpus Christi College, Oxford. London: Rivingtons. 1832. 12mo. Pp. xii. 348.

THESE Lectures were read to a country congregation after evening service, and were of course framed with that particular object in view. They form a running exposition and improvement of the life and teachings of our Lord, as recorded in St. Matthew's Gospel; and the plan, we think, might be generally adopted with considerable advantage. If read in a family, the author suggests the reciting of that portion of the Gospel which they severally include, from the Testament itself, either immediately before, or immediately after, each lecture. No paraphrase, indeed, should be accepted as a substitute for the comfort and daily habit of perusing the Bible itself, though such paraphrases as the one before us will ever be useful auxiliaries to the humbler classes in their converse with the sacred volume.

**The Harmony of Religious Truth and Human Reason asserted; in a Series of Essays.** By JOHN HOWARD HINTON, A.M. London: Holdsworth & Ball. 1832. 12mo. Pp. xxxii. 336.

IN asserting the Reasonableness of Religious Truth, the writer of these Essays does not infer that reason is a sufficient guide to the discovery of it, or that it is adequate to the explanation of its mysteries, or that religious truth accords with the wishes and feelings of mankind. He maintains that the doctrine of revelation, however incomprehensible, harmonizes with the reason and common sense of mankind. In support of this position, he tries the doctrines themselves by the test of a rational application of them to the judgment of mankind. Sel-

dom have we met with greater clearness of thought, or more accurate knowledge of the Scriptures, than these Essays exhibit. Those on the "Effects of the Fall," "Hereditary Depravity," and "Whether Christ died for all Men," contain as complete a refutation of the Calvinistic Creed, as we have ever perused.

**Natural History of Religion; or, Youth armed against Infidelity and Religious Errors.** By the Rev. R. TAYLOR, Curate of Hart, in the County of Durham, &c. London: Baldwin & Cradock. 1832. 12mo. Pp. vii. 218.

WHEN the largest work, of which the present is merely an epitome, shall come forth, we shall be ready to do justice to its merits. Although the arguments, which are derived from the highest sources and authorities, are here necessarily condensed, they will be sifted by the reader with infinite advantage. Indeed, we have seldom seen the great truths of reason and revelation placed in so clear and perspicuous a light; and we look forward to the two octavo volumes which the author promises, with the most pleasurable expectation.

**Morning Discourses, addressed to the Congregation of Christ Church, Birmingham.** By the Rev. G. HODSON, M.A. Archdeacon of Stafford. London: Hamilton and Co. 1832. 8vo. Pp. 450.

WE perfectly agree with the able author of the Sermons, to which we would now direct the favourable notice of our readers, that "the simplest views of divine truth are the most conducive to holiness of life, as well as most consolatory at the dying hour;" and we sincerely recommend the consideration of the fundamental doctrines of the gospel, as infinitely better calculated to forward the salvation of souls, than a vain and futile intermeddling with the fanciful speculations which are frequently substituted in their stead. Such a view of these doctrines, and the practice built upon them, is offered in the discourses which compose the present volume; in the selection of which it has been the object of the writer to point out "that intimate and mutual relation which subsists between the peculiar doctrines, the characteristic duties, and the distinctive privileges of Christianity; to conduct the sinner to a knowledge of himself and of his Redeemer."

*Maxims and Morals for every Day in the Year ; a Subject, moral, intellectual, or religious, selected from some of the most approved Authors.* By C. W. Baldwin and Craddock, 1832. 32mo. Pp. vi. 157.

ONE or more sentences to be committed to memory, or as a thesis for written reflections, according to the number of the days in the year, form the substance of this little volume. Probably it might have its use, if persons can be found to carry its design into daily operation. An Appendix is added, consisting of Scripture texts, arranged under distinct heads of moral improvement.

*Dissertations, vindicating the Church of England with regard to some essential Points of Polity and Doctrine.* By the Rev. JOHN SINCLAIR, A.M., of Pembroke College, Oxford, F.R.S.E. and Minister of St. Paul's Chapel, Edinburgh. London: Rivingtons. 1833. 8vo. Pp. ix. 390.

WANT of space at the moment, and the desire of calling immediate attention to this highly useful publication, prevents us from giving a more extended view of the subjects discussed in it, than we could otherwise have wished. A popular exposition of the peculiarities of the English Church, "in respect to doctrine, to rules of faith, to discipline, and public worship," cannot fail, in these days of hostility to the Establishment, to have a good effect; and the candour, the simplicity, and the pious earnestness, with which Mr. Sinclair has adapted his treatise to the understanding of ordinary readers, will tend greatly to increase its usefulness. *Episcopacy, Liturgies, Infallibility*, and the *Atonement*, are the topics introduced into the present volume; and we shall look for a continuation of the author's plan, with an expectation proportioned to the value which we attribute to the four Dissertations already in our hands.

*The Fairy Mythology ; illustrative of the Romance and Superstition of various Countries.* By THOMAS KEIGHTLEY, Author of "Outlines of History," &c. &c. In Two Vols. London: Whitaker. 1833. 12mo. Pp. xvi. 334. 358.

HAVING lately gone a little out of our way to recommend Mr. Keightley's very useful and able work on "Heathen

Mythology," we shall not add greatly to the anomaly in going a step further, in favour of another of his performances. Under the authority of Goethe, and Southey, and others among the learned in such matters, adduced in his preface, he may well be pleased to assume the accomplishment of the *utile cum dulce* in his agreeable undertaking; nor shall we stop to add a word of praise to such testimonials. Our sole object is to forward the views of a meritorious writer, in accordance with "the opinion of those who understand these matters, that the work only requires to be better known to stand a fair chance of doing well in the world." It may be proper to add, that the work is cheap, even for these cheap times; especially when the number of well-executed engravings, with which it is illustrated, are taken into the account.

*A Sermon, preached at the Opening of the General Convention of the Protestant Episcopal Church in the United States, in St. Paul's Chapel, New York, Oct. 17, 1852.* By the RIGHT REV. HENRY U. ONDERDONK, D. D. Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania. New York: Printed at the Protestant Episcopal Press. Pp. 18.

IN this excellent discourse Bishop Onderdonk has exceeded his former self. His object is, first, to prove that the Church is the "City of the living God," and next, in the words of his text, that it is "a city not forsaken." In dilating upon these points he illustrates the duties which the Church owes to its members, in affording them "love and protection, instruction in the truth, an uninterrupted administration of the ordinances, and the provision of a pure worship:" in return for which, the Church is entitled to "obedience, the resolute maintenance of her authority and good order, peace among her disciples, for the preservation of her unity, and adequate pecuniary support."

In an incidental allusion to the three ranks in the Christian ministry, he maintains the divine and exclusive authority of Episcopacy, and throughout the discourse vindicates his claim to the character of an enlightened and indefatigable prelate. While such men occupy the posts of honour in the Episcopal Church of America, her "city" may truly be called "not forsaken."



## A SERMON.\*

PSA. xcii. 13.

*Those that be planted in the house of the Lord shall flourish in the courts of our God.*

THE Psalm from which these words are selected for our present meditation, bears the appropriate and emphatic title, peculiar to itself, of a "Psalm or Song for the Sabbath-day." Now, as these titles are unquestionably of great antiquity, and the Psalm before us is thus designated in the Septuagint, or Greek version, as well as in the Hebrew text, we are fully warranted in drawing at least *this* inference,—that the Jews were accustomed to employ it in the public solemnities of that holy day, which they celebrated, we know, with scrupulous, nay, even with almost superstitious reverence. And they must have done this, either on account of its peculiar adaptation to such service, or according to the original intention and appointment of the inspired Author. The former of these suppositions is sufficient of itself to impart more than common interest to the Psalm; but the latter, which is the more probable, invests it with a more especial, nay, in one sense, with an exclusive title to our regard and attention. The very idea, that the man who experienced, perhaps, greater benefit, and certainly realized a more lively and intense delight in the public ordinances of divine worship than any one of the sacred writers;—whose drooping soul was so often refreshed under the most painful exhaustion, and recovered from the most profound depression by repairing to the sanctuary of his God;—and who could but adequately give utterance to his fervent desires in broken and impassioned exclamations,—“O, how amiable are thy tabernacles, thou Lord of Hosts! When shall I come and appear before God,”—the very idea, that he who thus proved, by happy experience, the excellency of the service of God’s house, and whose salvation, it is probable, had been in no slight degree advanced by his constant, and assiduous, and unwearied attendance there, and who took the deepest interest in the real welfare of his people,—the idea, that he recommends, in such earnest and expressive language, adapted to the Church under all circumstances, that others should seek the benefit where he had found it, should be amply sufficient to concentrate our most profound and earnest attention on this eminently practical subject. For one of two things seems requisite;—either that we must accede to the strange and crude notions of those sceptical innovators, who question the obligations, impugn the sanctity, and thus contract the usefulness and neutralize the promises of the Sabbath; or we must admit that a special blessing is proclaimed and pledged to those who diligently improve the means of grace afforded them by this sacred institution; who count the Sabbath a delight, the holy of the Lord honourable; and who, being “planted in the house of the Lord, shall flourish in the courts of our God.”

\* This Sermon was preached at St. Benet’s Church, Paul’s Wharf, on the occasion of opening a New Organ. See page 251.



From these words I propose to consider,—and may the Lord prosper the attempt to our mutual edification!—

I. The characters described.—Those that are “planted in the house of the Lord.”

II. The blessing promised.—They “shall flourish.”

III. The place in which this blessing shall be *especially* communicated.—The “courts of our God.”

The place in which Christians assemble for divine worship, and which has been duly consecrated, and set apart to that holy purpose, may now be termed the “house of the Lord.” But we must accurately distinguish between the purpose and the place. Doubtless there is a peculiar satisfaction in assembling where our forefathers, perhaps for many generations, have been accustomed to humble themselves in the presence of God; and in offering our praises in those edifices wherein we may suppose many to have received their earliest impressions of Gospel truth, and where many bodies are sleeping around, expectant of a joyous resurrection, the spirits of which are already present with the Lord. But associations of this character, however interesting, or however lively, should never be accepted as a substitute for individual, experimental acquaintance, with the spiritual benefits of the reasonable service. David loved the sanctuary because the tribes repaired thither to worship; he wished prosperity to Zion for his brethren and companions’ sake; but his strongest attachment to the temple arose from *this*,—that there he himself realized the presence of Jehovah; there he held personal communion with his God; there his own soul was elevated from mere earthly worship to the heavenly adoration which it typified; where there is not rest, and yet no weariness; where they cease not day nor night, yet their song is ever melodious, ever animated, ever transporting, ever new. Let us then not think it enough to worship in a place where the Holy Spirit has been shed abroad upon others, however endeared and hallowed by a thousand tender recollections of those who are now among the spirits of the just. Let us rather ask, “Is it the place where He has descended upon ourselves; where *we* have met with God; where Jesus has been visibly set forth crucified before us; where we have tasted the emblems of his precious body and blood, and pledged ourselves his, and only his, for ever?” Unless it be all this, we are not *planted* in the house of our God; we are at best only like slips and saplings, which are indeed committed to the ground, and watered with continual showers, and tended by the husbandman with patient and unwearied care, but which, despite his vigilance and assiduity, may yet droop and decline, when the sun beats fiercely from above; or, when the blast rushes fearfully through the trees of the forest, be uprooted from their place, and, having no root, must wither and fade away.

Now, that we may come up to the full force of the expression, “planted in the house of God,” it is by no means necessary that we should have been first impressed therein with a saving knowledge of the truth. It is not in the sanctuary alone that the good seed is sown—God forbid that it should be!—for then a thousand avenues, converging to the strait gate and narrow way, would be at once obstructed and walled up. No; there are probably as many called without as within the sacred edifice.

Some on a bed of sickness ; some in the seclusion to which they have been driven by bitter and overwhelming disappointment ; some in the family, attracted, it may be, by the amiable example, or awakened by the persuasive instructions of some Christian parent, relative, or inmate ; some in the closet, where they have studied Scripture, perhaps, for years, without any notion of its real import, till it was revealed with power to their hearts by the illuminating influence of the Spirit ; some even in the gay and busy world itself, where they have been encountered by some striking example of the vanity of pleasure, or impressed by the precariousness of riches, or disgusted by the selfish heartlessness of those who act only on worldly principles, or warned by some awful visitation, some disastrous occurrence in the order of the providence of God, which has precipitated others into eternity, and aroused them also to prepare for judgment. But wherever they may be called, by whatever voice, under whatever circumstances, it is certain that they will be thus brought, in the issue, to the house of God. Just as David himself, whose first serious impressions were received, we may suppose, while he was tending his father's sheep in the wilderness, and whose opportunities of visiting the temple were then limited, in all probability, to the three solemn days, when every male of the descendants of Abraham was required to appear before the Lord, delighted afterwards to be continually found therein ; and, when raised from following his sheep to be the leader of God's people Israel, made his habitation on the holy hill of Sion, attracted thereto by the proximity of the worship, the excellency of Jacob which he loved. Thus, however brought to a knowledge of the truth, the Christian will repair to the sanctuary, as there expecting to find an increase of the faith which cometh by hearing ; to receive profitable instruction in a house of preaching ; to offer effectual supplications in a house of prayer ; to celebrate the more than passover among his brethren, whom a greater than angel has redeemed, like himself, from worse than Egyptian bondage ; and to realize the sure and abiding engagement of their Master, "That where two or three are gathered in the courts of the Lord, there is he in the midst of them."

Those, then, who are planted in the house of God, attend all its ordinances regularly, so far as our common infirmity, and the circumstances of their condition will permit. They recognize the house of God as their kindred soil and congenial atmosphere ; they anticipate with joy returning seasons of attendance there, and prepare for it by meditation and prayer. The evening before the Sabbath, the morn of the Sabbath itself, witness their earnest supplications for a blessing ; it is the heart that is lifted up in prayer, and the heart that listens to the word, and looks for Jesus, and is disappointed when He is not found. During the devotional service, there is a constant, often a successful effort, at concentration of heart ; and when the minister, however unworthy, prepares to deliver his message as ambassador for Christ, the language of the soul is, "I will hear what God the Lord will say to me." And when the solemnities of the morning are consummated by the sacrament of the supper of the Lord, on the part of *such*, at least, there is no temporizing, no vacillating ; no calculation how soon another opportunity will occur ; no deferring the sacrifice till the new moon or solemn feast day ; they

hail and embrace every opportunity of thus drawing nigh to God, and, comforted by their most imperfect prayers, and edified, in a measure, by the most feeble and untalented exposition of the word, if it be but faithful, earnest, and sincere; they depart, firmly resolved, by divine grace, to reduce all they have heard to practice; to incorporate with their previous stock of knowledge whatever may afford a prospect of future usefulness; to make fresh demands on that precious influence of the Holy Spirit which they can never task too largely; and thus shew to the world, by a consistent and holy walk, not only that they have been with Jesus, but that Jesus dwells in them, that "Christ is formed in them as the hope of glory."

Having thus sketched the characters of those who are "planted in the house of God," we proceed to consider,

II. Their privilege.—They "shall flourish."

God never acts in any of his ordinances and appointments without a special purpose—a purpose, which it is man's first duty to investigate, and will be his best interest to second and fulfil. Jehovah would not have commanded the Patriarchs to construct altars in various places, nor enjoined Moses to rear him a tabernacle, nor permitted Solomon to build him a house, had it not been his intention to confer, in each case, some corresponding benefit;—and that benefit was, obviously, to facilitate the access to himself. Accordingly, the man who values access to God, will proportionably value the ordinances in which God may be found; his flesh and his heart cry out, not for the outward form of worship, but for the living God, and, ordinarily, God will grant him the desire of his heart;—ordinarily, in exact proportion to his diligence and spirituality in attendance on the ordinance of God, will be his growth in grace and in the knowledge of the Lord.

It may seem presumptuous to those who judge only on the principles of the carnal mind, to attribute such momentous results to the "foolishness of preaching;" and it *would* be presumptuous, were not preaching the institution of God; were it not founded on his word and made effectual by his Spirit. But he breathes life into the form; he makes the excellency of the treasure to shine through the opaque substance of the earthen vessel; he speaks to the heart in a voice that is all his own, which man cannot counterfeit towards one another, or mistake in themselves. Nor does he speak only in the preaching of the word to those who are assembled in his courts; sometimes he elevates the soul during the offering of prayer; sometimes carries to the heart, like an arrow true to its aim, some portion of the word read to the congregation of his people in the judicious and seasonable order of the Church; sometimes kindles the warm thrill of gratitude while they are engaged in singing praises to God; and sometimes appeals to the heart by the voiceless, yet eloquent, symbols of the broken body and the poured-forth blood, in the partaking of which the believer is conscious of quickened faith, of livelier and more confiding love;—they could lead him for the moment to wish he might be dissolved, that he might be all with Christ. But, however God may deign to speak; whether by that resistless eloquence which resembles a rushing mighty wind, sweeping along houses, villages, cities, every obstacle that would retard its progress,—or by that profundity of close and connected reasoning, which, like a massive train of

fierce artillery, batters down, in succession, every strong-hold of the natural man, and levels with the dust every high thing that exalts itself against the knowledge of God; or by that simplicity of speech, and constant comparison of spiritual things with spiritual, which, accompanied by demonstration of the Spirit, and of power, may be a no less effective engine than either;—and whatever the believer may need—whether the removal of his doubts, or the alleviation of his fears, or the revival of a languishing faith, or the renovation of almost expiring hope,—whether he require to be attracted by promises, or admonished by denunciations, or instructed by precept, or stimulated by example, drawn by cords of love, or driven by the goad of fear,—to this very end the Head over all things to his Church will insensibly direct the ministrations of his appointed instrument; so that, perhaps, when the preacher returns from his duty, dissatisfied with his performance, despairing of his usefulness, almost ready to renounce the sacred office, and complaining of stammering lips, and a hesitating tongue, and saying, like Moses, “Send, O Lord, I pray thee, by the hand of him whom thou wilt send;”—some happy soul, which has been convinced by his arguments, animated by his encouragements, soothed by his consolations, stimulated and strengthened to persevere by his exhibition of the certainty that attends on every promise of God, will be inly thanking Him for raising up ministers who contend so ably for the faith delivered to the saints, and exclaiming, “O, how amiable are thy tabernacles, Lord of hosts! one day in thy courts is better than a thousand.”

But it must not be imagined that the privilege of growing in grace will be vouchsafed to an attendance on the services of the Sabbath,—however punctual, assiduous, and exact,—however externally devout and attentive,—however, for the time, earnest and sincere, *if it stand alone*. The Christian of the Church must be the Christian of the closet, of the family, and of the world. He is like a tree planted by the river of water—the river that maketh glad the city of God—the river of divine instruction—(for he that believeth on me, out of his belly shall flow rivers of living water) which will not merely impart strength to the root, and sap to the branches, and clothe the leaves with fresh, and lively, and unfading green, but will cause it to bring forth fruit in due season—the fruit of the Spirit, in season throughout all the year, ever charming to the eye, ever grateful to the touch, ever odorous to the scent, ever pleasing to the taste. His leaf also shall not wither; he shall not, from ceasing to imbibe the nutritive moisture of that pure stream, shed any portion of his foliage. He will be guided and sanctified in the commonest duties by the very same influence which is adequate and effectual to the most arduous and important. God, who looks on him in the church, will not turn his face from the domestic oratory; Christ, who hears united voices in his name, will not forget the cry of the humble, though it be offered from a solitary dwelling; the Holy Spirit will help the infirmities of his servants in their private or domestic intercession equally as in the place of congregational assemblage. As God is no respecter of persons, neither is he confined to places. He is peculiarly present in the sanctuary; but does not the humble and contrite heart, from whatever quarter it may ascend to Him, make a

sanctuary for itself? Those who are active in one duty and remiss in the other, are driven about with every wind of doctrine, and, unstable as water, cannot excel; but he who seeks to perpetuate in private the impression that has been made in public; to drink not merely of that fountain which flows only in a fixed and settled course, but of that rock which follows the people of Christ, that is, Christ himself, and to drink of it whenever he is thirsty and fainting in the wilderness of the world; will cultivate a *constant* intercourse with God; will maintain a *daily* as well as *sabbatical* communion with him; will set God always before him, and seek to Him for comfort in every sorrow, moderation in every success, succour in every temptation, direction in every perplexity—will ask of himself, in every moment of emergency, What does my God require of me? That, and that only, will I do.

Such a man, or a man who strives to be such, and who attends conscientiously in God's house expressly for the purpose of becoming such, will flourish sooner or later, and perhaps the later the buds the more luxuriant will be the foliage; the later the blossom, the more abundant will be the fruit. He will flourish in every thing, he will come behind in no grace—and in every place, for his leaf shall not wither—but, most of all, in the courts of our God. O, might many such be realized in our own church! O, might it be fulfilled in our day, that glorious and heart-stirring prophecy, "Thy people shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified."

III. We are now to consider, lastly, the place where these blessings shall be especially communicated.—"The courts of our God."

The place selected by Jehovah for his visible abode and external worship, was not only adorned with all the magnificence that the devotion of an entire people could supply, but was made of corresponding extent, and thus adapted to the accommodation of every description of persons. It was known generally by the appellation of the "House of God;" but the ample space included within the outer wall was separated into several compartments or courts;—first, the court of the Gentiles, beyond which no stranger might penetrate; next, the court of the Israelites, into which the descendants of Abraham might freely enter when purified from all ceremonial uncleanness; and lastly, the inner court, in which the sacrifices were offered, to which none had free access but the priests. The Israelite who offered an especial sacrifice might indeed bring his offering within the verge of this court, but he might not pass a certain partition that divided it; and he withdrew as soon as he had laid his hand upon the head of the sacrifice, and penitently acknowledged his sin. We may discern an intimate analogy between the mode of celebrating the temple worship and our own; and thus, by tracing an identity of duty, infer also, were it needed, an identity of inducement and of promise. In the court of the Israelites the law was publicly expounded to the people by the priests and Levites, while in the inner court were offered expiatory victims. So do all who bear the name of Christ attend in his house on the preaching of the word, while those only whose hearts are touched, whose consciences are awakened, whose souls are filled with an humbling conviction of their own sin and of their own necessity, draw nigh to the altar of God, not to sprinkle it

with the typical blood of bulls and goats, but to receive the emblems of that precious blood, above all value and beyond all price, which has been shed on their behalf. On their parts, all they have to render is a contrite heart, and they receive in return the assurance of pardon, through the efficacious atonement of the Lamb of God.

If then, of all the Israelites who entered the house of the Lord, those only can be said to have been *planted* therein whose minds were impressed by the exposition of the law, and who were thus led to the ulterior service of offering sacrifices in faith, may not we similarly infer, that of all who are congregated in our churches to hear the preaching of the Gospel, it takes deep and adequate hold only upon those whom it leads to the altar of their Lord, or at least who live in the expectation and in the desire that it should conduct them thither? Those who never even think of honouring their Saviour in his last solemn ordinance, are still, as it were, only in the Gentiles' court; and until they advance farther, can have no lot or portion with the true Israelites, the people of God; while those who are admitted into the second court, who outwardly connect themselves with the spiritual Israel, but still only look upon the sacrifices from afar, whatever be their attainments, comparatively with the former class, have certainly no title to expect personal benefit from a sacrifice they have never offered. They have not yet pledged themselves to be wholly Christ's; and until this is done, can we imagine that he will pledge himself to be theirs, especially when on his part there is all to give, on theirs only all to receive? As the assemblage in the courts of the temple at Jerusalem included all the temporal descendants of Abraham, yet all were not Israel who were of Israel; so among the outward worshippers that assemble in our own churches are intermingled, those who believe not with those who believe—the children of God with the children of the world,—and it is not easy to look upon a congregation, even when its numbers little exceed those who would have preserved Sodom, and to think that *all* are planted in the house of the Lord, and that *all* are flourishing in the courts of the house of our God.

Try yourselves then, brethren, as to your spiritual state, by this obvious and easy criterion, What do you think of the ordinances of God? How do you partake of them? How do they act upon you when partaken? We can have little need, on this subject, to address those who are still, so to speak, in the courts of the Gentiles, who are habitually found but *once* on the sabbath day in the house of God; and even then, when they retire from it, exercise their ingenuity in censuring what they hear, or shew their indifference by forgetting it. Such persons, in the hour of trial, could not even expect to realize the support and the comfort of religion. When the blast arises, so far from resisting it, like a planted, rooted tree; they will be as the arid heath in the wilderness, scattered by a breath. And whatever be their relative endowments or acquirements, whether like iron, or clay, or brass, or silver, or gold, when the stone, cut out without hands, hath broken the great image of the social frame, and it crumbles at the touch, they will be broken to pieces together, and become "like the chaff of the summer threshing floor, and the wind shall carry them away."

We can have little need to address *such* persons, I repeat, because the passage on which we have been dwelling is one of sweet solace and



rich encouragement, and belongs to spiritual worshippers alone; but though we may have little need to address them, have they not the most urgent need to be addressed? Can any thing be more inconsistent than the periodical appearance in the courts of God's house, without any hope or expectation to be *permanently* profited thereby, just as if the sole object of presenting themselves before God, were to cast a sop to the wakeful hound of conscience; or to keep up the external semblance of communion with the Church, while yet the leaven of worldliness and indifference, if not of malice and of wickedness, is working, without hindrance or counteraction, throughout the whole of the moral and intellectual nature? Be assured, brethren, that, of the myriads and millions who are now surrounding the throne of God, and hymning the praises of the Lamb, there is not one who was brought thither by the mere garb and profession of religion. It is of no avail to call Jesus Lord, Lord, if we *do* not the things which he says; and it is marvellous that the children of the world, who are so quick-sighted to all that concerns their temporal interest, should be so hood-winked and so cozened in the things that accompany salvation. Point out to them a man in any pursuit or profession who is listless, indifferent, inactive, loitering in his place of business, or carelessly lounging, like an uninterested spectator, where he ought to be actively and personally engaged, and they will immediately tell you that there is no hope of his professional advancement, no prospect of his success in life,—he is a marked, a lost, a ruined man, doomed to an useless life and an ignoble death. But turn upon themselves, and compare all this with *their own* demeanour and deportment in the house of God, with their single attendance, with the scanty measure of this their only sabbath service, with their obvious indifference, their conscious and almost undisguised indulgence of a worldly spirit, and ask them if they really think that a series of such sabbaths will avail, on recollection, to smoothe the pillow of a bed of death, and to enlighten their gloomy passage to the grave; and what *will* they say, what *can* they say?—common sense would rise up to confute them did they even pretend to indulge an expectation, in their present state, of *thus* laying hold upon the hope set before them in the Gospel. No! but they will parry, or palliate, or evade the charge, or divert to another subject the intrusive questioner, and say, "Go thy way for this time," and silence and smother conviction in the heart, by the fallacious acknowledgment, that all is not right at present; and the still more fallacious conclusion, that they shall have time to rectify and set all in order before the summons shall arrive. And at last it comes, as a snare, or as a thief in the night; and how will they endure the blast which even trees of righteousness could not abide, were they not so planted in the courts of God's house, that their roots had struck downwards, even to the Rock of Ages!

Again, therefore, would I earnestly entreat all who are now within these walls, and who, attending the ordinances of public worship in a sound and scriptural Church, enjoy a privilege for which they are deeply and fearfully responsible, to examine into the nature and measure of the benefit which they have actually derived therefrom. How does it act upon them, not only in the church and at the altar, but in the family, in society, in the world? Is there a character of consistency about



their conduct and conversation? Are both such as might be, and will be, and *ought* to be, required from persons who are habitually conversant with the things that accompany salvation? Does the fruit which they bear proclaim them to be trees of righteousness, planted in the house of the Lord, and flourishing in the courts of our God? Is it love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; whatsoever things are true, honest, just, pure, lovely, and of good report, such as ought always to be cultivated, and are certain always to be admired, while there is any virtue and while there is any praise? Do they invoke and implore, not only on the sabbath-day, but every day of their lives, those quickening and refreshing influences of the Spirit of God, which are exquisitely compared in Scripture to the "rain that cometh down, and the silent dew from heaven, and returneth not thither, but maketh the earth to bring forth and bud, that it may produce seed for the sower and bread for the eater?" And are they such, in consequence, that we may point to them with confidence, even in *this* day of rebuke and blasphemy, as living examples,—epistles, not written with ink, but by the finger of the living God, bearing testimony to all—what are the happy moral results of a liturgy of sound words, a gospel faithfully preached, a Church, threatened, indeed, by attacks from without, and convulsed by distractions within; but still based fast and firm on Christ, the Rock of Ages? Happy are those who can hope this of themselves, and of whom it will be affirmed by others; of such the numbers, already far from inconsiderable, are, we trust, rapidly on the increase; and God grant, brethren, that *you* may be almost, or altogether such,—that *your* moral holiness may be the reflection of the image of Christ produced by the Spirit of Christ; and that when the wind shall go forth to rend the great oaks, and lay low the high ones of the forest, and bring down the trees of Eden to the nether part of the earth,—when the wrath of God shall kindle the living flame, by which every green tree, and every dry tree, shall be alike devoured,—each of *you* may be like the tree planted by the rivers of water, that bringeth forth his fruit in due season; and which, being planted *here*, in the house of the Lord, shall flourish for ever in the courts of the house of our God, even a house not made with hands, eternal in the heavens.

It only remains that I add a few words in reference to the subject immediately before us. This Church, as you will observe, has resounded on the present occasion, for the first time, with the melody of an instrument, adapted, beyond all others, to the sweet and soothing solemnity of christian worship; the expense of which, I am apprized, has been, in great measure (much to their credit), defrayed by the munificence of the more opulent parishioners. There is, however, a considerable debt remaining, which, I trust, the liberality of this congregation will be called into exercise to liquidate; for we must all have heard, and, I trust, some of us have *felt* the advantage of such an addition to public worship: and surely that portion of our substance will neither be unworthily nor unprofitably spent, which is devoted to the decent and appropriate garniture of the house of God. If the royal writer of the Psalm whence my text is taken, accumulated his own wealth and his people's with such a ready heart and open hand for the house that was to be erected by another (and you will now hear

his acknowledgment, "that riches and honour come of God alone")\* surely you will not be backward in offering to a similar work, which your own eyes have seen; excited by the sweet songs of praise which your own ears have heard? Let, then, your contributions this day prove, that the dwellings of the Lord of Hosts are amiable in *your* eyes; that *you* appreciate, and are solicitous to share in the zealous and disinterested exertions, by which a most interesting part of christian worship, the congregational psalmody, has been so eminently aided and improved; and that now, with David, would you thank your God, and praise his glorious name, by giving unto Him of what he has given you. "O Lord our God," confessed the pious King, "all this store that we have prepared to build thee a house for thy holy name cometh of thy hand, and is all thy own." So let *your* hearts respond, "What are we, that we should be able to offer willingly after this sort? All things, Lord, are of thee, and of thine own have we given thee."

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## MISCELLANEOUS.

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### PRAYER BEFORE SERMON.

*By the Rev. W. HARRY, M.A. late Fellow of Lincoln College, Oxford; and Vicar of Great Leighs, Essex.*

ALMIGHTY GOD, whose goodness is everlasting, whose providential care extends to all Thy creatures, look down from the habitation of Thy holiness upon us, Thy servants, who are here assembled to present our supplications before Thee. We implore Thy acceptance of the adorations which shall be offered in this house of prayer. Vouchsafe to accept our offering, and to regard with an eye of mercy the supplicants who here approach Thy presence. Let the influence of Thy Holy Spirit accompany the religious instructions which shall here be delivered, that we may both perceive and know what things we ought to do, and may also have grace and power faithfully to fulfil the same. But if we sin against Thee, as there is no man that liveth and sinneth not, yet, if we repent, and make our supplications unto Thee in this house, and return unto Thee, with all our heart, and with all our soul, then hear Thou from heaven, Thy dwelling-place, and forgive us our transgressions, wherein we have transgressed against Thee. And this we beg for Jesus Christ, his sake, in whose most holy name and words we further address Thee. Our Father, &c.

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### ALTHORPIAN LOGIC.

IRELAND is beggared for want of a superior resident gentry: therefore, to improve her, cut off ten of her best.

Her Protestant interest is threatened by a formidable and implacable enemy: in order therefore to strengthen her cause, deprive her of ten of its most able leaders.

The rights of property are threatened and assailed; therefore to keep all secure commit an unprecedented act of spoliation, and justify it by a principle which would fully bear out Cobbett in his equitable adjustment of the funds.

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\* These words formed part of the Anthem sung after the sermon.

THE UNDECEIVING OF THE PEOPLE IN THE POINT OF  
TITHES. BY PETER HEYLYN, D.D.—A.D. 1648.

(Concluded from p. 174.)

*Thirdly :—That the change of Tithes into Stipends will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended.*

This is a double proposition, and therefore must be looked on in its several parts; first, in relation to the Clergy, whose ease is very much pretended, and next in reference to the Occupant, whose profit only is intended in the change desired.

It is pretended for the Clergy, to be a very difficult thing to know the dues demandable of their several parishes, that it maketh them too much given unto worldly things, by looking after the inning and threshing out of their corn, and doth occasion many scandalous and vexatious suits betwixt them and their neighbours, all which they think will be avoided, in case the ministers were reduced to some annual stipend. And to this end it is propounded by the army, in their late proposals, that the unequal, troublesome, and contentious way of ministers' maintenance by tithes, may be considered of (in Parliament), and a remedy applied unto it.

But under favour of the army, and of all those who have contrived the late petitions to that purpose, I cannot see but that the way of maintenance by annual stipends will be as troublesome, unequal, and contentious, too, as that of tithes by law established, especially if those annual stipends be raised according to the platform which is now in hand. For, as far as I am able to judge by that which I have seen and heard from the chief contrivers, the design is this :—A valuation to be made of every benefice over all the kingdom, according to the worth thereof one year with another; a yearly sum according to that valuation to be raised upon the lands of every parish, which now stand chargeable with tithes; the money so assessed and levied to be brought into one common treasury in each several county, and committed to the hands of special trustees hereunto appointed; and finally, that those trustees do issue out each half-year such allowances to the ministers of the several parishes, respect being had unto the deserts of the person and the charge of his family, as they think fittest: yet so, that the impropiators be first fully satisfied according to the estimate of their tithes and glebe. This is the substance of the project.

Now if the monies be assessed in the way proposed, only upon the landed men, whether lords or tenants, and not upon artificers, handicrafts, and men of mysterious trades, who receive equal benefit by the minister's labours, the way of maintenance by stipends will be as unequal altogether as by that of tithes; and if it be but as unequal, I am sure it will be far more troublesome. For now the minister or incumbent hath no more to do but to see his corn brought in and housed (being to be cut and cocked to his hand both by law and custom) and being brought in, either to spend it in his house, or sell the residue thereof to buy other provisions, which, if he think too great an avocation from his studies, he may put over to his wife, or some

trusty servant, as gentlemen of greater fortunes do unto their bailiffs. And I myself know divers Clergymen of good note and quality, to whom the taking up of tithes brings no greater trouble, than once a month to look over the accounts of their servants; besides, that many of them, keeping no more in their hands, than what will serve for the necessary expense of household, let out the rest unto some neighbour at a yearly rent. But when the tithes are turned to money, and that the minister hath neither corn nor hay, nor any other provision for expense of household, but what he buyeth by the penny, what an unreasonable trouble must it needs prove to him to trudge from one market to another for every bit of bread he eats, and every handful of malt which he is to spend? And if corn happen to be dear (as it is at this present), one quarter of a year's provisions bought at the price of the market, may eat out his whole year's allowance.

Besides, I would fain learn, for I know not yet, whether the valuation be to be made yearly, and to hold no longer than that year, or, being once agreed on, to endure for ever. If it be made from year to year, either the minister must be at a certain trouble in driving a new bargain every year with each several and respective occupant within the parish, or at a greater trouble in attending the trustees of the county, till they have list and leisure to conclude it for him. But if the valuation once made be to hold for ever, which is I think the true intent of the design, I would fain know, in case the price of all commodities should rise as much by the end of the next hundred years, as it hath done in the last, and so the next hundreds after that, how scant a pittance the poor minister will have in time for the subsistence of himself and his family charge. For since the 26th of King Henry VIII. when a survey was taken of all the spiritual promotions in this kingdom, and the clear yearly value of each returned into the Court of the Exchequer, the prices of commodities have been so enhanced, that had not benefices been improved proportionably, but held unto the valuation which is there recorded, the ministry in general had been so poor, so utterly unable to have gone to the price of the markets, that many must have digged or begged for an hungry livelihood.

And yet we do not see an end of the mischief neither; for when the tithes are changed to a sum of money, and the money brought into a common bank or treasury, the minister will be sure to undergo a *certain loss*, and be vexed with more uncertain troubles. For when this Clergy-office is once erected and settled in a constant course or method, as all offices be, there must be treasurers, receivers, tellers, auditors, besides under-officers, in each several county, every of which will look to have some benefit by his place and office, if not his whole subsistence by it. And I would fain know of these grand projectors, by that time every one of these cooks hath licked his fingers, and each Cerberus hath had his mouth full, how pitifully short the commons must needs prove to the hungry Clergy, who are to live on the remainder.

Now as the *loss* is more than certain, so will the *trouble* be as great as the loss, and no less certain too, though it be uncertain. For when the poor Clergyman hackneyeth to receive his stipend, how many put-off's shall he find ere he speed of his business. For either Mr. Treasurer is not at leisure, or the money is not yet come in, or better men than he must be

sped before him; and having danced a fortnight in this attendance, may possibly be forced to a composition, and take eggs for his money, or else pay very dearly for his expedition. Such courses have been formerly complained of in the King's Exchequer; Committees in the country are not free from the like complaints, and much I fear lest this new office prove as full of delays and troubles (for the best of us are but men, and subject to corrupt affections) as either of the others have been found to be.

But then, if Mr. Treasurer have a further power either of augmentation or of diminution, according as he judgeth of the minister's diligence, or looks upon him in respect of his charge and family, what a base vassalage and thralldom must the poor Clergyman be brought to, in having such a superintendent to judge of his parts and diligence, or to assign him an allowance for his wife and children? How punctually must Mr. Treasurer be attended and crouched unto, gifted, and bribed from time to time, either in hope to have the yearly stipend mended, or else for fear to have it lessened? The chancellors were thought to lord it with too high an insolency, when the poor country minister did appear before them. But these, who are to bear the bag, and upon whom the Clergy must depend for a poor subsistence, will be sure to lord it over them with contempt enough, more than the chancellor or bishop in the worst times of their government; in case at last they do not think all waste which is given to Christ, under pretence of keeping it for more pious uses. And what a trouble and vexation to ingenuous minds this must needs be thought, let the reader judge.

So then, the way of ministers' maintenance by yearly stipends being as unequal, and more troublesome than that of tithes, let us next see whether it may not prove *as contentious also*. 'Tis true, indeed, there have been many suits in the Courts of Westminster, between some incumbents and their neighbours about matter of tithes; but if it be examined where the fault lieth most, I doubt it will be rather found to proceed out of covetousness in some parishioners, than any difficulty in discovering the demandable dues, or any contentiousness in the ministers. For many country people, reckoning all good gains of which they can defraud the parson, are apt enough on all occasions to subduct their tithes, and either to pretend customs, or plead prescriptions to decline the payment. And though they commonly attempt it first in such trifling matters, as are not considerable in themselves, and would bring a scandal on the minister, should he be too strict, and trouble them for matters of so slight a nature: yet when he looks upon the consequent, and that the withholding or subducting of those petit tithes is but to make a way for the rest to follow, he finds more reason to insist on a punctual payment, than otherwise the nature of the thing would bear. And if a suit ensue upon it, I see not why it should be charged upon the minister, who is accountable to God, the Church, and his whole succession, for any diminution of the Church's rights, by his remissness or connivance. But wheresoever the fault lies, contentious suits do sometimes happen, there is no question of it. And can we think contentions will not also rise about the payment of the stipends? Some men conceive themselves to be overrated, others are apt enough to think that the tradesman who gets more by his shop, than they do by

the plough, should be as liable as themselves to this common burden ; and some, believing that no tithes are due at all, will neither pay in kind or money. Some course must then be taken to enforce a payment, where payment is denied upon these pretensions, and there is no compulsive course without some contention. And then, supposing that some course must be taken to enforce a payment (as I can see no hope how it will be avoided), I would next know by whom this course must be pursued. If, by the trustees for the county, they will be like to prove but ill solicitors in another man's business, as being to get nothing but their pains for their labour ; besides that, spending, as they must, on the common stock (and men we know are very apt to cut large thongs out of another man's leather), the bill of charges for one suit, may possibly devour the fruits of the whole benefice. If, by the minister himself, as it is most likely, we are but where we were before, and by avoiding one contention for tithes in kind, the minister must be engaged in another for tithes in money, which comes all to one. For that such suits will follow on this alteration, I look on as a matter unavoidable, considering especially how infinitely the countryman, who aims at nothing in the change but his gain or profit, will find himself deceived of his expectation, and, consequently, will be more stubborn and untractable when he seeth his error.

For that the change of tithes into annual stipends will not be so much unto his profit as he doth expect, and hath been intimated to him by some leading men, who have the hammering of the plot, will be no hard matter to demonstrate. I know that nothing is pretended openly in the alteration, but that the occupant may have his tithes at a certain rent, and not be troubled to expect till the parson comes to set out his dues. But I know too, that generally they have been fed with a secret hope, that if the Parliament prevailed in the present war, they then should pay no tithes at all, but every man, of what estate or trade soever, should be contributory to the charge of the minister's maintenance. Just so the Prince of Orange dealt with the boors of Holland, assuring them, that if they prospered in the war against the king of Spain (which was then in hand), they should pay no tithes unto their ministers, and in the mean time, that the tithes should be taken up towards the maintenance of the war for the common liberty. But when the war was brought to so fair an issue, that the boor thought to be exempted from the payment of tithes, answer was made, that they should pay none to the minister as they had done formerly, whereby their ministers in effect were become their masters ; but that the tithes were so considerable a revenue, that the state could not possibly subsist without them ; that therefore they must be content to pay them to the state's commissioners, as they had done hitherto, and that the state would take due care to maintain a ministry. By means whereof they do not only pay their tithes, as in former times, but seeing how short the public allowance made their ministers, doth come of that which some are pleased to call a competency, they are constrained (as it were) out of common charity, if not compelled thereto by order, to contribute over and above, with the rest of the people, for the improvement and increase of the minister's pension.

And so it was in Scotland also, after the lords of new erection had



engrossed the tithes. I cannot say that there is any such design as to annex the tithes to the crown, (though if they be taken from the Clergy, they ought of common right to return again unto the crown, from whence they came.) But I dare say the landholder will conceive himself as much defrauded of his expectation, as if there was; and when he finds, that instead of paying no tithes at all, he is to pay a valuable consideration in money for them, will think himself so far from being beholden to the undertakers of this project, that he will think the old way better and more easy to him. His money he accounts his own, and parts as sadly from it as from so much of his blood. The tithes he looks upon as another man's, which never were in his possession, or to be reckoned of as a part of himself, and therefore lets them go without grief or trouble. And I have marked it commonly amongst my neighbours (who, I believe, are of the same temper with other occupants) that the same men who took no thought for parting with their tithes in kinds, having compounded for them at a rate in money, invented more delays, and made more excuses, to put the payment off for a week or two, and so from one day to another, than for the payment of their tithes in all their life-time.

So dear a thing is money to us country people, that he who shall persuade us to redeem a supposed inconvenience with a real and a constant expense of treasure, will be counted but an evil counsellor,—a visible evidence whereof we have now amongst us. For though the quartering of soldiers be the heaviest bondage that ever a free-born people did languish under, and such as men of means and quality would buy out upon any terms, yet generally the countryman had rather make himself a slave, and his wife a drudge, and let them spend upon his victuals, than part with money to remove them to some other place. My inference hereupon is this: either the valuation of each several benefice will be true and real to the worth, or not. If not, it may redound indeed to the ploughman's profit, but then it comes accompanied with a public fraud, which, I believe, no Christian state will be guilty of. And, on the other side, if the rates be made according to the full worth of the benefice, it will be little to the profit of the husbandman, who might have farmed his tithes as cheap of the parson or vicar, besides the heart's-grief it will be unto many of them to part with ready money for a thing of convenience, without which they might live as happily as their fathers did.

And if it be not to the profit of the ploughman this way, I am sure that in another way it will not be to his content or his profit either. For, taking it for granted, as I think I may, that I have hit on the design which is now on foot, that is to say, that the yearly profits of each benefice in every county be brought into one common bank or treasury within the county, and then disposed of by trustees, according as they judge of the deserts of the person, and take into consideration his family charge; it may so happen (and will doubtless) that in a parish where the tax or sessement cometh to 400*l.* per annum, the minister may not be allowed above an hundred. The residue will be wholly in Mr. Treasurer's power, either to feast with his friends or lay up for his children, or, at the best, to settle it on such who relate unto him, or can make means and friends to enlarge their pensions, though such perhaps



as were never seen nor heard of by the parish whence the money comes. And if men think it, as it is, an ill piece of husbandry, to have the soil carried off their own land, and laid on another's, to the impoverishing of their own and enriching of his, I cannot see but that it will be thought a worse piece of husbandry, and prove of very ill digestion to most country stomachs to have the fat of their livings carried to another place, and given unto a man whom they never saw, and who is never like to feed their souls with the bread of life, or their bodies with the life of bread; their own poor minister, meanwhile, from whom they have reason to expect it, being so discouraged and impoverished that he can do neither. For, whereas those who were possessed of the richer benefices, did use to keep good hospitality, to entertain their neighbours and relieve their poor, and do many other good offices amongst them as occasion served, both to the benefit and comfort of all sorts of parishioners, it may so happen, and it will (as before I said) that the minister may be so ill befriended by Mr. Treasurer, and the rest of the trustees for the county, that instead of being either a benefit or a comfort to them, in the way proposed, he may prove a burden and a charge. And though I doubt not but as great care will be taken as can be desired in the choice of those who are to have the disposing of the public monies, yet, to suppose that men once settled in an office of such trust and power, may not be subject unto partialities and corrupt affections, were an imagination fitter for the Lord Chancellor Verulam's new Atlantis, or Sir Thomas Moore, his predecessor's old Utopia, or a Platonic commonwealth, than the best tempered government in the Christian world. For my part, looking into the design with the best eyes I have, and judging of it by the clearest light of understanding which God hath given me, I am not able to discern but that *the change of tithes into stipends (in the way propounded) will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended*, which is the third and last of my propositions, and is, I hope, sufficiently and fully proved, or, at the least, made probable, if not demonstrative.

I have said nothing in this tract of the *right of tithes*, or on what motive or considerations of preceding claim, the kings of England did confer them upon the Clergy. Contenting myself at this time with the matter of fact, as namely, that they were settled on the Church by the kings of this realm, before they granted out estates to the lords and gentry, and that the land thus charged with the payment of tithes, they passed from one man to another, until it came unto the hands of the present occupant, which cuts off all that claim or title which the mispersuaded subject can pretend unto them.

I know it cannot be denied, but that notwithstanding the said grants and charters of those ancient kings, many of the great men of the realm, and some also of the inferior gentry possessed of manors, before the Lateran Council, did either keep their tithes in their own hands or make infeodations of them to religious houses, or give them to such priests or parishes as they best affected. But after the decree of Pope Innocent the Third, (which you may find at large in Sir Edward Coke's Comment upon Magna Charta, and other old statutes of this realm, in the Chapter of Tithes) had been confirmed in that council (Anno 1215) and

incorporated into the canons and conclusions of it, the payment of them to the minister or parochial priest, came to be settled universally over all the kingdom, save that the templars, the hospitalers, and monks of Cisteaux held their ancient privileges of being excepted for those lands which they held in occupancy from this general rule.

Nor have I said any thing of *impropriations*, partly because I am persuaded that the lords and gentry who have their votes or friends in Parliament, will look well enough to the saving of their own stakes; but principally, because coming from the same original grant from the king to the subjects, and by them settled upon monasteries and religious houses, they fell in the ruin of those houses to the crown again (as of due right the tithes should do, if they be taken from the Clergy), and by the crown were alienated in due form of law, and came by many mean conveyances to the present owners. Only I shall desire that the Lords and Commons would take a special care of the church's patrimony, for fear lest that the prevalency of this evil humour, which gapes so greedily after the Clergy's tithes, do in the end devour their's also. And it concerns them also, in relation to their right of patronage, which if this plot go on will be utterly lost, and churches will no longer be presentative at the choice of the patron, but either made elective at the will of the people, or else collated by the trustees of the several counties (succeeding as they do in the power of bishops) as now committee-men dispose of the preferments of the sequestered Clergy.

If either by their power and wisdom, or by the arguments and reasons which are here produced, the people's eyes are opened to discern the truth, and that they be deceived no longer by this popular error, it is all I aim at, who have no other ends herein, but only to undeceive them in this point of tithes, which hath been represented to them as a public grievance, conducing manifestly to the diminution of their gain and profit. If, notwithstanding all this care for their information, they will run headlong in the ways of spoil and sacrilege, and shut their eyes against the light of the truth, shine it never so brightly, let them take heed they fall not into that infatuation which the Scripture denounceth, that "Seeing they shall see, but shall not perceive," and that the stealing of this coal from the altars of God, burn not down their houses. And so I shut up this discourse with the words of our Saviour, saying, that "No man tasteth new wine, but presently he saith that the old is better."

Thus our Author, has, we think, ably shown:—

*First:—That never any Clergy in the Church of God hath been or is maintained with less charge to the subject than the Established Clergy of the Church of England.*

*Second:—That there is no man in the kingdom of England who payeth any thing of his own towards the maintenance and support of his Parish Minister but his Easter-Offering.*

*Third:—That the change of Tithes into Stipends will bring greater trouble to the Clergy than is yet considered, and far less profit to the country than is now pretended.*



## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

At a crisis like the present, when all that is excellent and venerable is permitted to be attacked, the Church cannot hope to escape. The enemies of religion will assail her as the chief bulwark of orthodoxy; the Papist will hail the day of expected vengeance against an Establishment which has subverted his own; and the Nonconformist, though he may shrink from being a party to her utter destruction, will gladly lend himself to pull down her supremacy.

The Church cannot wonder at the conduct of these parties, for they act but in accordance with their avowed principles. But she may well regret when sincere, though mistaken, friends attempt to propitiate her enemies by concession; when they virtually acquiesce in charges which make her a culprit, instead of a victim; and when, instead of vindicating her integrity and efficiency, they rather plead for a merciful sentence than contend for a triumphant justification.

True, that in the presence of her Maker she pleads no merit, but confesses herself "an unprofitable servant;" that she rests her hope of deliverance from her present trials, not upon what she has done, but upon those assured promises which her experience of his blessing and protection warrants her to apply. But though she stands in submissive silence before God, she may boldly vindicate herself to man; for there are no sects, or parties, or people, who have so little to be extenuated by human frailty, or can plead so many and important services as a claim to confidence and gratitude. Like Job, she will humble herself before the Almighty, and submit meekly to his chastisement; but her accusers, like the friends of the patriarch, will fail to convict her of evil; and her trials may be expected to end, like his, in double prosperity.

Appealing, then, to the rulers who are about to sit in judgment on her; and to the multitudes who follow her, as the Jews her Divine Master, to the judgment-seat; she may demand, at what period of her history was she so pure and efficient as now? When were her Prelates more zealous, her Clergy so devoted and exemplary? When was her influence so beneficially exerted, and her revenues so usefully expended? What Church, what religious body, in the annals of ecclesiastical history, has advanced like her in purity and zeal, or has even maintained its first integrity so long? Her enemies will do well to listen to the appeal. A spirit awake to its duties, and disposed to put forth every power to accomplish them, is not the mark of a Church which God is preparing to forsake. And they may fear lest, after her trials are ended, he should come forth to take vengeance on her oppressors.

Of the accusations brought against the Church, some have no better foundation than ignorance, prejudice, or hostility; and the grievances which afford just cause for complaint were forced upon her by lay rapacity, and have been continued by lay influence.

The lay impropriators of tithes have had full experience, as landholders, of the evils of the present system; and it has always been in their power to correct them; for they have formed an influential part of the House of Commons, and perhaps a majority in the House

of Lords. The Clergy, absolutely excluded from the one house, and forming but a very small minority in the other, have never been able to do more than to relieve the tithe-payers by equitable compositions. Their liberality and forbearance have been a theme of praise, even with those who condemn the system; and it is manifestly unjust to withhold the commendation which, as far as their power extends, they have so fully earned; and to condemn them on account of evils for which others are responsible.

The spoliation of the Church has left a vast number of parishes too poor to support a clergyman. Such must necessarily be held in plurality, either dividing the services of an incumbent with another poor parish, or attached as a burden to a richer benefice, and served by a curate. It is much to be regretted that convenience has taken advantage, and not always innocently, of what necessity alone could justify; but it must be remembered that the Church possesses no legislative power, and that four-fifths of her patronage is dispensed by laymen.

It is a far more serious calamity that so many parishes should be deprived of a resident clergyman, because there is no house in which he can reside, and no funds to erect one. Here, again, the Church is the victim of spoliation, and the people are the sufferers. Melancholy as too often is the picture of such parishes, with their neglected roads, their squalid cottages, their miserable poor-houses, they yet afford a proof of the inestimable value of the Church. The state of these parishes shews what would be the condition of the whole country, but for the Clergy; and they require nothing but resident Clergymen to raise them to a level with their more fortunate neighbours.

The once favourite theme of calumny, the irreligion and misconduct of the Clergy, they have nearly shamed into silence. It would be strange indeed if it were not so, for no body of men live up to so high a standard of duty. This fact is proved, not more by the general feeling of society towards them, than by the cavils of their enemies. Such peculiar consistency would not have been demanded, unless their conduct afforded reason to expect it. Amusements which are regarded as innocent, and even praiseworthy, in every other class of gentlemen, would not be condemned as faults in the Clergy, unless they devoted themselves to the active performance of duties with which such amusements would interfere. The deference every where paid to them, beyond what their circumstances, and even their education, would claim, is a homage no less to the dignity of their office, than to the manner in which they sustain it. Even the contempt and horror with which a clerical delinquent is regarded, affords a satisfactory testimony to the general excellence of his order.

It is indeed difficult for any one, and impossible for a casual observer, to estimate the magnitude of our debt to the Clergy. The moral beauty of an English rural landscape—a subject of pride to ourselves, and of admiration to strangers—is created chiefly by their influence. The gentlemen of England, whose character is too high for eulogy, are trained to intellectual and moral excellence by them. The schools in connexion with the National Society, in which 900,000 poor children are now receiving a Christian education (a number absolutely incredible, were it not proved by official returns), have been established, almost

without exception, by their exertions, and are supported by their liberality and patronage. It is to their honour, that they are ever the foremost in promoting every scheme of charity, though more than a due share of the burden is almost sure to fall upon them; for the narrow income which authorizes a layman to close his hand, is not felt or considered to excuse the clergyman.

Other proofs may be adduced, not less conclusive, though of a less pleasing character. Parishes without a resident clergyman are notoriously far below the general standard of comfort and civilization. Large towns, with disproportionately few churches, are characterized by profligacy and sedition. And the appalling advance of crime through the country has kept pace with the increase of that part of the population which is beyond the effectual control of the Clergy. The benefits they diffuse can be adequately estimated only by contrast with the evils which remain; as the value of the Nile is shewn, not more by the fertility and beauty it creates, than by the deserts beyond its influence.

It is not difficult to trace the causes of the obloquy which, at different times, and by different parties, has been directed against them. The imprudence of a few among them, who, as the advocates of extreme Calvinistic opinions, have charged the bulk of their brethren with not preaching "the Gospel"—understanding by this term their own peculiar tenets—has led to great misrepresentation. Parties who are interested in not thinking well of the Church, have been too happy to condemn the great majority of the Clergy as misleaders of their flocks, upon the testimony of their own brethren; and have not had the candour to avow, that the pretended heresy is nothing more than the rejection of a supplementary tenet, confessedly not essential, and condemned by the majority even of orthodox nonconformists.

Another cause has nearly ceased to operate. Until within a few years, most parishes had their 'squires, who took a decided lead in every thing, and left to the clergyman but the second rank. At the same time, the difficulty of communication with places but moderately distant, from bad roads and other causes, made the clergyman the general, because almost the sole companion of his principal, whose example, necessarily influential, was not always safe to a young clergyman. Hence the race of sporting parsons, now all but extinct; of servile parsons, who are still more rare; and of drinking parsons, monsters, of whom it is to be hoped there is not a specimen remaining. The changes of the present century have extinguished the half-farmer half-gentleman class, and gives to the clergyman that station and authority in his parish which his office entitles him to claim. The tax, created by the transfer to the vicarage of the charity once expected from the mansion-house, may be cheerfully paid, since the influence of the mansion-house goes with it, and it is the price of increased usefulness and credit. None, above the most reckless democrat, would now dare to exhibit, even in caricature, what Cowper represented in grave and sorrowing verse. To the country the change has been of incalculable advantage; and the most striking effect of it is, that already the brutal and indecent sports, which had kept their ground for centuries, are all but forgotten.

Still, the Clergy lose much of their deserved popularity, because a

great part of their duties are performed in privacy. Ostentatious display is a far more short and certain road to reputation, than a course of conscientious but modest virtue. The audience who listen with delight to an itinerant orator, forget that he may have left his flock to a temporary, perhaps an incompetent hireling; and, possibly, where canonical ordination is not required as a passport to the pulpit, to the ministration of illiterate volunteers. And the passers who meet the clergyman in his solitary walks, seldom think that he is going where his instructions will direct the ignorant, or his consolation cheer the penitent and the afflicted.

I am enabled to illustrate this point with two striking examples. When the greater number of the sick poor, in a population of 14,000, came under my care as the resident surgeon to the Swansea infirmary, and the surgeon to the house of industry and parish, I witnessed, with admiration, the attention they received from the Clergyman. His whole time was devoted to them. Prompt at every call of poverty and sickness, and patient in his attendance, his visits were repeated with a frequency and regularity which often made me feel it necessary to be careful lest they should exceed my own. He allowed no amusements or pursuits to interfere with a duty which he made his pleasure, and to which he devoted himself with a quiet, but unremitting zeal, which left him no leisure for the trickeries of popularity. Abstaining from idle visits, he was always at the command of the afflicted: inaccessible to idle calls, the poor generally applied to him in preference to any other magistrate—and there were several in the town, and its immediate neighbourhood—whenever they required a magistrate's signature. He attended to his parochial duties, necessarily very heavy in so populous a parish, with remarkable punctuality. It adds to his merit that his health would have allowed him to claim the repose of an invalid. Yet he was even assailed with calumny. His piety was questioned; and I once saw him treated with very deficient civility, at a funeral, by a dissenting minister, who afterwards voluntarily excused his conduct to me on the plea that he felt a horror at an ungodly clergyman. I never met or heard of this minister on an errand of mercy! At that time I was a dissenter, and had imbibed the usual prejudices against the clergy; but I was compelled to feel—and it contributed powerfully to lead me to the communion of the church—that I could place no reliance on the tales I heard, when excellence like that which I witnessed could be thus calumniated.

As a contrast to this picture, I will offer the conduct and popularity of an individual who came into Cornwall two years since to levy contributions for the British and Foreign Seamen and Soldier's Friend Society, *a Society with which he was connected*. The accounts of this society have recently been audited and published, when it appeared, that in the last year, out of more than 3000*l.*, only 13*l.* was devoted to the objects of the charity, the remainder being pocketed by the managers, or expended in keeping up the deception. Accident brought this person under my notice very soon after his arrival, and some experience in the management of public institutions led me at once to suspect him. More particular inquiries were made in consequence, and as it was found that he had displayed a systematic indifference to truth, the Wesleyan



ministers closed their chapel against him. But a dissenting minister, who but a few days before had avowed in my presence a conviction of his misconduct, and a determination not to countenance him, was compelled by his people to admit him to his pulpit; and the meeting-house was thronged when he preached, even at five o'clock on a January morning. The secret of his popularity lay in novelty, unbounded assurance, and a few florid stock sermons. At length, it was discovered that he was labouring under an infamous disease! yet even this did not destroy his credit. A considerable party still adhered to him, who, after an unsuccessful attempt to disprove his guilt, subscribed a sum of money for his use, and to this day have never forgiven the persons who detected and exposed him.

I stated that the clergyman of Swansea is a magistrate. He consequently belongs to an order condemned by a party, who scoff at all religion themselves, yet pretend to extraordinary anxiety for the spirituality of the clergy. No friend of the Church would desire to load the already overburdened clergy with secular duties; but a magistrate must be a man of some property, and a clergyman with a private fortune in a laborious parish will generally avail himself of the assistance of a curate. Clerical magistrates are indispensable in many extensive and over-populous districts, which, but for their services, would be deprived altogether of an efficient magistracy: for when we have subtracted from the gentlemen of a neighbourhood all who are incompetent from age, health, or education, and all who would be inefficient from habits, or pursuits, or absence, we shall often have no remainder. It is a mistake to suppose that the office is injurious to the character of a clergyman. On the contrary, it may be often useful to him, as a man of property and influence, occasionally to take a part in public business with his equals, and thus to obtain that practical knowledge of the world which he would scarcely acquire in the seclusion of a college, or in his intercourse with his parishioners. In most parishes the Clergy are required to perform various secular duties. How well they have performed one of the most important of these, we have the testimony of the present board of Poor-law Commissioners, who in their printed instructions desire the assistant commissioners to recollect, "that in the few cases mentioned in the parliamentary evidence of extensive reforms effected in country parishes, these reforms generally appear to have been effected by the clergyman!"

The habits and duties of a Clergyman peculiarly fit him for the magistracy. He is the common friend of his parish, therefore is readily accessible to all. It is his office to labour in hope for the reformation even of the worst characters, and to be interested in the welfare of all; therefore he will be peculiarly disposed to temper justice with mercy. He is the general peacemaker, therefore he will always be anxious to reconcile differences, and in this work of benevolence none can recommend so effectually as he who has the power to compel. The assertion that clerical magistrates are unpopular, as such, in their parishes, is contrary to all probability. Why should their parishioners think unfavourably of them for possessing and exercising the power to correct those characters whose disorderly and vicious conduct makes them a nuisance to the community? The truth is, that the office increases the influence and credit of a clergy-

man, and hence the objection which has originated with parties who would destroy both.

Party violence scarcely presents a more extraordinary example of infatuation than in the proposal to exclude the Bishops from the House of Lords. It is an attack less upon the Church than the country, which is interested in forming as wide an avenue as possible by which superior merit may advance from any station to the highest dignities. That the peerage may be independent, it must be hereditary: that it may be respected, it must not be numerous. But the honours of a small and hereditary peerage would be placed beyond the hope of the multitude, especially as merit deserving the elevation would not often have gained the fortune necessary to support it. It would be difficult, if not impossible, for human wisdom to devise a more effectual and unexceptional corrective for this evil than is afforded by the institutions and privileges of the Church. In the bishoprics we have a fixed number of peerages, each with its endowment, whose succession is in the whole community, and the preference for the most worthy. Mature age, profound learning, unexceptionable character, are indispensable conditions: poverty and humble birth are no bar; while duties of peculiar importance and responsibility are attached to the office. Thus adding the dignity of personal excellence to the splendour of hereditary rank, the bishoprics can elevate the character even of a British peerage.

Nor is it the only or even the strongest objection to the measure, that it would lower the dignity of the House of Lords, and exclude the people from its honours. It is a decisive revolutionary step. When the bishops shall have been sacrificed, what available plea can be offered for the lay Peers? The antiquity of their honours? The baronies attached to the bishoprics date beyond their oldest title. The dignity of their character? Admirable as they may be, men who succeed to honour by the accident of birth cannot compete with those who achieve it by merit. The magnitude of their possessions? These will offer but a new temptation to the spoiler. The value of their services? The plea will have been overruled already, where it applied yet more strongly. The injustice done to the heirs? Such a claim will receive but little consideration, when the greater injustice has been already perpetrated. There are twenty thousand heirs to the spiritual peerage. Every clergyman, every young man who enters a college, is a claimant. True, not many can obtain it, but it elevates every one, for the whole order is ennobled, whose lowest member has the power and the prospect of rising to nobility. The Lords will follow the Bishops; and what then becomes of the throne?

Here we are on the trodden ground of history, and are relieved from the task of speculating on probable consequences. There was a period when the Bishops were driven from the House of Lords; and the peerage itself was soon after set aside. Then came, in their natural order, the degradation, the deposition, the murder of the Sovereign; next the iron tyranny of a military despot; and at length, bitter repentance, and the re-establishment of every thing which had been overturned through so much crime and bloodshed. It may be contended, that the present condition of society differs widely from that which existed at the time of the great rebellion. It does, indeed! for then, the sword of the

destroyer was wielded by the fanaticism of religion : now, it would fall into the more bloody hands of popery and infidelity.

I shall have now to speak of the real evils which discredit and weaken the Church : a population far too great to be instructed properly with her present means ; deficient activity and co-operation with the Clergy in her lay friends ; and a want of that union and combination which might enable her to put forth her whole strength as that of one man. And after proving the utter inadequacy of nonconformity, even as an auxiliary to the Church, and the danger to the country itself, which is the price of its services, I shall venture to suggest a corrective measure. It is among the necessary requisites of a safe and efficient measure, that it shall compromise no church principle ; that, capable of being applied on the smallest scale, it shall admit of indefinite extension ; that it shall admit of all the modifications necessary to accommodate it to local circumstances, without losing its unity of character ; that it shall involve no spoliation, no violation of existing rights, no remodelling of any tried institution ; that it shall be simple in its machinery, and easy in its working ; that in its most complete and extended success it shall not interfere with the influence of the parochial Clergy, or risk any future schism in the Church ; that it shall be fully and effectually under the control of the present ecclesiastical authorities ; and finally, that it shall be calculated to engage the affections of the multitude, to secure the active co-operation of the laity, and to concentrate, as it were, into one arm of strength all the powers of the establishment. E. O.

*(To be continued.)*

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#### LAST WORDS OF THE DYING.

SIR HENRY WOTTON'S HYMN TO GOD ON THE APPROACH OF DEATH.

*Ob. 1639.*

Oh, thou power, in whom I move,  
For whom I live, to whom I die,  
Behold me through thy beams of love,  
Whilst on this couch of tears I lie ;  
And cleanse my sordid soul within,  
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,  
No rags of saints, no purging fire ;  
One rosie drop from David's seed  
Was worlds of seas to quench thine ire.  
O precious ransom ! which, once paid,  
That *consummatum est* was said ;

And said by him, that said no more,  
But seal'd it with his sacred breath.  
Thou, then, that hast dispung'd my score,  
And dying, wast the death of death,  
Be to me now, on Thee I call,  
My Life, my Strength, my Joy, my All.

SKETCH OF THE LIFE AND CHARACTER OF THE LATE  
ADMIRAL VISCOUNT EXMOUTH.\*

THE most valuable examples in biography are afforded by the characters who present not so much a single striking quality, as a just combination of great and kindred excellences : who are indebted for none of their advancement to favour, and for none of their success to fortune ; and who derive from religion a grace beyond all intellectual preeminence, and a dignity above all worldly distinction.

Such was the late Admiral Viscount Exmouth ; than whom, as an example of professional and moral greatness, the British Navy has not a more perfect model. Tried in all the emergencies which call forth the highest qualities of a seaman and a commander—in the battle, the wreck, and the mutiny ; as well as in the varied and arduous duties of a command-in-chief ; duties rendered more onerous at one period by extreme youth, and complicated at another by extended political responsibilities, he every where leaves nothing to be desired or regretted. His more splendid qualities, sustained by a moral elevation of no common order, were softened by the gentler feelings which are seldom preserved through the struggle for distinction, and the independent loneliness of command.

The ancestors of Lord Exmouth have been settled in the west of Cornwall for many centuries. His father commanded a post-office packet, at Dover, and Lord E. was the second of his four sons. Of his brothers, the eldest was educated for a surgeon, but eventually became collector of the customs at Falmouth ; another, the late Sir Israel Pellew, entered the navy ; and the youngest obtained a commission in the army, and fell at Saratoga.

The brothers were deprived very early of their natural protectors. Their father died when the eldest was only eleven years old ; and an imprudent marriage of the widow three years after, threw them upon their own resources, and committed them to their own discretion. Happily, the eldest was enabled, even at that early age, to exercise an almost parental control. All their characters presented a very striking resemblance, partly, perhaps, owing to the similar circumstances in which they were placed ; but more to constitutional causes. From their mother, a woman of strong mind, but almost ungovernable impetuosity of feeling, they appear to have inherited a peculiar nervous temperament. Lord E. himself had occasional slight attacks, somewhat resembling epilepsy. It is known that Cæsar, Mahomet, and Napoleon suffered from a similar affection ; and the fact affords a striking illustration of the connexion between moral phenomena and physical agencies. It is not to be supposed that these attacks arose from the ordinary causes of disease. They resulted rather from a moving power in the mind, almost beyond its enduring strength ; like an engine working at the highest pressure of the steam. Thus the power, whose intensity would destroy an ordinary mind, created, when acting

\* Should the above appear to our readers not strictly adapted to the pages of the *Christian Remembrancer*, we think our apology may be found in the union in one character of the great Commander, the true Christian, and the sincere Churchman ; as will be seen at the close of the sketch.—ED.

upon faculties of corresponding strength, that bold originality of conception, the rapid decision, and the untiring energy, by which all these characters were distinguished. So nearly allied is the transcendent intellect, which constitutes the highest power and pride of man, to the most humiliating of his infirmities.

He gave early proofs of the fearlessness which distinguished him through life. At Penzance, while he was still a school-boy, a house, in which was a considerable quantity of gunpowder, took fire, and while all others were afraid to approach, he went into the burning house, and brought out the powder. His strength and activity were extraordinary. When General Burgoyne was embarking in Captain Pownoll's frigate for America, and the yards were manned to receive him, he was surprised and terrified to see a young officer at the yard arm standing on his head. Captain P. whose attention he directed to the circumstance, told him it was young Pellew, a lad of his, who was always doing what no one else would attempt; but that the General might be quite at ease for him, for that if he fell, he would only go down on one side of the ship and up at the other. It was his common amusement to dive under the ship's bottom, or to upset himself in a sailing boat. These indeed are but the frolics of a daring boy; but they made the sea almost his natural element, and at length enabled him to execute the most happy, if not indeed the most splendid of his services. Many as well as himself have saved the lives of shipmates by jumping overboard at sea, but his exploit in saving the people from the *Dutton*, considered in all its particulars, is unequalled. It required courage and activity like his to board the vessel through the breakers—energy like his to restore confidence and order to a despairing multitude of soldiers, women, and children, amidst the confusion of the storm, and in a wreck already breaking up—and a promptitude at resource, such as few but himself possessed, at once to find and to apply the means by which they were safely landed.

His judgment was remarkably rapid and correct. He has been known to say that he never had a second thought worth sixpence; and never had surrendered his opinion to that of another without repenting it. This would be an absurd boast in a common character; but it is an important declaration from a man whose life was a career of enterprise without a failure. He possessed the rare faculty of carrying on two distinct trains of thought, so as to be able to dictate and to write at the same moment: and such was his power and habit of personal application, that he has been known to write sixty letters in a day.

Such an attention to the details usually confided to subordinates may appear incompatible with the elevated and comprehensive mind required for a commander; but success depends most essentially upon attention to little things. In reviewing a failure we generally find that it might have been prevented, had some circumstance, perhaps trifling in itself, been foreseen; and the individual who possesses that last and rarest quality of a great mind, the power to originate a bold and comprehensive plan, combined with the accuracy which overlooks not the minutest consideration, will anticipate every possible cause of disappointment, and thus conduct the most complicated and extended operations with almost the certainty of success.

This faculty is an important feature in the mind of the Duke of Wellington. Nothing has appeared too vast for it, yet nothing is too minute. Such is his habit of accuracy, that he would carefully erase a misspelt name in writing a letter of comparatively little importance, instead of striking his pen across the fault. This is an extreme illustration, but it marks the character of his mind, and probably affords the secret of his unparalleled success. Anticipating every contingency in the execution of plans such as he alone could have formed, he foiled the most able generals opposed to him, as certainly and easily as a practised chess-player defeats an inferior antagonist.

As a contrast, one of the first of Napoleon's marshals, Massena, who was excelled by no one in the consummate skill with which he directed a battle, or executed a great military operation, was deficient, according to the testimony of his master, in this important quality; and hence, when matched against our own great captain, with forces so overwhelming as apparently to ensure his triumph, he was baffled, and at length driven, without a battle, to a hasty flight; the whole course of the campaign having been foreseen and predicted by his conqueror.

Lord E. was peculiarly unfortunate in his first commander. This officer, Captain Stott, turned him out of the ship at Marseilles, with another Midshipman, Mr. Francis Cole, at the dictation of a mistress he kept on board, and whom they had offended by resenting a gross insult she had offered to Mr. Cole. Such was the discipline of the British Navy sixty years ago. A master of a merchant vessel whom he had known in Cornwall offered to take him home, but he refused to leave his companion, and at length, with some difficulty, procured a passage for him also. Mr. Cole, who at this time was scarcely fourteen years of age, afterwards rose in the service, and was known as Captain of the *Revolutionnaire*, in which, under Lord Exmouth's orders, he captured, in 1796, the French frigate *L'Unité*. His younger brother, now Sir Christopher Cole, who distinguished himself so highly at Banda, is also one of Lord Exmouth's officers; and both were his warm personal friends. Indeed, the officers who served under him almost invariably became strongly and permanently attached to him. Strict, but considerate in his discipline, and remarkably quick and accurate in his discrimination of character, merit, in whatever station, was with him certain to be appreciated, brought out, and rewarded: and a natural kindness of disposition, strengthened, perhaps, by the early circumstances which united him so closely with his brothers, displayed itself habitually in his demeanour, and gave a double value to the favours he conferred.

Mr. Pellew next sailed with Captain Pownoll, an officer who had been trained by Admiral Boscawen, and from whom he received kindness which he always remembered with gratitude. The present Viscount is named after him. Captain Pownoll's ship was stationed on the coast of America during the war of independence; and a party of sailors being drafted from her to man a schooner, the *Carleton*, on Lake Champlain, Mr. Pellew was permitted to accompany them, at his urgent request, as third in command. In action with an American flotilla, the *Carleton* lost a third of her crew, and both her superior officers; and Mr. Pellew conducted the action to a successful termination. This, with his previous high character, induced Commodore Sir C. Douglas,



with the approbation of Lord Howe and General Burgoyne, to appoint him to the chief command on the Lake, though only nineteen years of age, and still but a Midshipman. His merit here was officially recognized by his superior officers on repeated occasions, and particularly General Burgoyne once thanked him, in the name of the army, for the skill and courage with which he had executed an important service in their sight. He was even complimented with a flattering letter from the First Lord of the Admiralty. At the council of war, held at Saratoga, he assisted as the Naval Commander, and pleaded earnestly that the sailors might be excepted from the capitulation. This was overruled, but he was sent home with the despatches, and promoted immediately on his arrival.

General Arnold, who afterwards obtained such unfortunate notoriety by his desertion to the British, and the consequent fate of Major André, narrowly escaped, on one occasion, becoming his prisoner. Passing across the Lake in a boat, he was observed, and chased by Mr. Pellew. The General, observing that his boatmen were panic struck, by the fear of capture, declared that the pursuers were not enemies, but only another party endeavouring to outrow them; and urging his men not to allow themselves to be beaten, he pulled off his own stock, and seized an oar. He reached the land with difficulty and escaped, leaving his stock in the boat. Happy for Arnold; happy for the gallant unfortunate young officer who was the victim of his desertion; and perhaps, on such a small contingency may the fate of a campaign depend, happy even for the British army, to whose subsequent misfortunes his skill so materially contributed, had the fortune of the chase been different.

When his early friend, Captain Pownoll, commissioned the *Apollo*, he was happy to obtain Mr. Pellew as his first Lieutenant, declining in his favour the offered services of a nobleman, who afterwards rose to the highest rank in the service. So high was Captain Pownoll's opinion of him, that he appointed him the guardian of his only child, a young lady of large fortune, though he was a very young man, and without a shilling but his lieutenant's pay. Captain Pownoll was unhappily killed in action with a French frigate off Ostend, and Mr. Pellew drove the enemy to take shelter under the batteries. On this occasion he received the usual promotion.

He endeavoured to beguile the inaction of peace by farming the family estate at Treverry, but with little profit, and still less satisfaction. The business of a farm, at that time little better than a mechanical routine, afforded very inadequate resources for a mind like his, which found pleasure only in pursuits upon which it could impress its own character. He was wearied by the imperceptible growth of his crops, and complained that he made his eyes ache, by watching their daily progress. He was therefore glad to exchange the plough for the sword; and when informed of the probable occurrence of hostilities with revolutionary France, he went without an hour's delay to London to offer his services.

He was immediately appointed to a 32-gun frigate, the *Nymphé*, which he fitted out with his accustomed despatch; but so great was at that time the difficulty of obtaining men, that when his ship was ready, he had scarcely two-thirds of his complement, and of these very few

were seamen. He therefore requested Mr. Pellew, at Falmouth, to procure men for him while he went to Ireland for their brother Israel. Eighty men had entered for him in his absence, chiefly miners, and others who had never been at sea before. With this motley and undisciplined crew, untrained to their guns, and unacquainted with their officers and with each other, he sailed from Falmouth late in the evening; and very early on the next morning, while many of them were actually sea-sick, till roused by the exciting duties before them, it was his fortune to fight the first battle of the war against the best commanded, and, perhaps, the best equipped frigate in the French Navy.

He very quickly inferred from the manœuvres of the *Cleopatra* the character of her crew, and was as painfully conscious of the inferiority of his own: but, though he was affected even to tears when he addressed his brother, and reproached himself for having brought him, he concealed all his anxiety from the ship's company. However deficient in other respects, his men possessed unbounded confidence in themselves, and their commander, whom they were proud of as a countryman, (for most of them were Cornish,) and whose reputation was with most of them the chief inducement to enter. The lower classes in the west of Cornwall, employed for the most part in pursuits which require the constant exercise of observation and judgment; and familiarized to danger in their mines, and in the seas around their exposed and rocky coast, are peculiarly thoughtful and intrepid; while the distinctness of name and character which they derive from the almost insular position of their county, and the general ignorance of strangers in the interesting pursuits with which they are so familiar, make them consider Cornwall less an integral part of England than a distinct and superior country. Captain Pellew, availing himself of this sentiment, appealed to their spirit as Cornishmen; and they fought as if the credit of their country depended upon their success. They fired with a steadiness and precision, and in less than an hour boarded and carried the enemy in a style which would have done credit to a veteran crew. A miner who had joined but the day before, when all at his gun were killed and wounded but himself, attempted to fight it alone; and another, who had been sea-sick before the action commenced, did not discover till after its close that he was severely wounded.

Mullon, Captain of the *Cleopatra*, was struck by a cannon-shot. He had in his pocket the private signals used along the French coast, his own invention; and his first thought, when he fell, was to destroy them. In the agonies of death, he took out his commission by mistake, and was found endeavouring to eat it! Captain Pellew wrote a letter of condolence to the widow of his brave and able opponent, and as he learnt that she had been left in narrow circumstances, he sent her all the assistance which his then limited means enabled him to offer. On another occasion, he gave a yet more striking instance of benevolent liberality. On board the National Corvette *Vaillante*, which he captured in 1798, was the wife of a banished deputy, going to join her husband, with all they possessed. He restored to her the whole of her property, and paid from his own purse the prize-money of his crew.

From this time, his life was a succession of important services. In 1794, the depredations of the enemy's cruisers became so daring and

extensive, as to determine the Admiralty to station at Falmouth several frigates, commanded by some of the most enterprising officers in the service. Never were squadrons more active. They ranged over the mouth of the channel, and around the French coast, less like cruizers keeping their station than keen sportsmen beating for their game; and the enemy's vessels of war were speedily swept from the seas. Sir Edward Pellew, who commanded one of the squadrons, particularly distinguished himself. In the *Arethusa* he captured *La Pomone*, a frigate of the largest class, and assisted at the capture of the *Revolutionnaire*, and the destruction of the *Volontaire* and *Felicité*; and in the *Indefatigable* he captured *La Virginie*, commanded by the able and active Bergeret, who again became his prisoner in India, ten years after.

At the close of 1795, the French embarked 18,000 troops in 44 ships, of which 17 were of the line, and 13 frigates, for the invasion of Ireland. The squadron appointed to watch this armament never saw it; and the fleet collected to oppose it had five of its largest ships, the *Prince*, *Sans Pareil*, *Formidable*, *Ville de Paris*, and *Atlas*, temporally disabled in going out of harbour, and was afterwards prevented by the wind from sailing, until its services were no longer required. It is not presumption to believe, what it is rather impiety to doubt, that God would afford a pledge of His protection at the beginning of the awful struggle to be waged for existence itself through twenty successive years, in the prostration of all human defences, and in the defeat of the invading enemy by his own direct interposition. Except one ship of the line, wrecked in coming out of Brest, the whole fleet arrived in Bantry Bay, their destined harbour, without an accident; and the preparations were completed for landing the troops in a country prepared to join them. But not one of them was to touch it as an invader! "He blew with his winds, and they were scattered!" The gale, which commenced at the last critical moment, continued, and blew day after day with increasing fury. Two frigates went on shore and were lost; one of them with 700 people. Part of the fleet were driven out to sea, and before they could regain the harbour, so much time had been lost that they were compelled to return to France: and the ships that remained, seeing no prospect of a change to allow their friends to return, or the troops to be landed, formed the same resolution.

Sir Edward Pellew had watched the fleet out of Brest, and increased their confusion by running almost among them in the night, making pretended signals as from one of their own admirals, by throwing up rockets, and firing guns. After the failure of the expedition, he was waiting with the *Indefatigable* and *Amazon* to intercept the fugitives; and meeting a 74, the *Droits de l'Homme*, they engaged her in a heavy gale of wind for eleven hours. The *Droits de l'Homme*, was driven on shore and lost, with nearly all her people. The *Amazon* was also wrecked, but her crew were saved; and the *Indefatigable* herself was preserved chiefly by the accuracy with which Lieutenant, now Captain, George Bell kept the ship's reckoning through the action, which enabled him to determine with certainty her approach to the French coast.

In the *Impetueux*, a 74, to which he was appointed from the *Inde-*

*fatigable*, he arrested a mutiny, which, with a moment's irresolution on his part, would have been more formidable than that at the *Nore*. All the fleet were implicated in the plot, and the *Impetueux*, as the most disaffected, was chosen to set the example. Sir Edward was in his cabin dressing when the mutiny broke out. He ran to the quarter-deck among the mutineers, and after a moment's parley with their leader, sprang to seize him. The man, panic-struck at the promptitude of his commander, ran below with all his party, pursued by the officers, who secured ten, and brought the rest to their duty. Shortly after, the Admiral made a signal, which was instantly acknowledged and obeyed by the *Impetueux*; and the rest of the fleet, seeing themselves deserted by their leader, and losing confidence when they discovered that the mutiny had been attempted and suppressed, remained quiet. For obvious reasons the disaffection of the fleet was never made public, and the promptitude with which it was suppressed afforded the means of concealment; but Earl St. Vincent, within whose command the mutineers were tried, and who was thus enabled to estimate the extent and objects of the conspiracy, always spoke of this as the most important of Sir Edward's services.

He received his promotion to a flag in 1804, and was appointed to the chief command in India; but the Admiralty, who at that time were not favourably disposed towards him, and who gave him the command in a moment of gratitude for an essential service he had rendered them, attempted shortly after virtually to cancel it by sending out Sir T. Troubridge, in the *Blenheim*, to take from him the most valuable part of his station. Sir Edward, finding that the Admiralty had overlooked the essential step of sending his own recall, refused to recognize Troubridge's commission, and required him to serve under his own orders, on pain of a court martial for disobedience. Troubridge's resentment was so deep, that when he was leaving for England, he refused to accept a ship from Sir Edward, who offered him the choice of his fleet, though he knew, and his captain had formally reported, the *Blenheim* to be un-seaworthy; and he perished with all her crew when she foundered between Madagascar and the Cape. India afforded at that time no field for enterprise to an admiral, and the most conspicuous services performed by Sir Edward were the destruction of a frigate in Batavia Roads in November, 1806; and of two dismantled line of battle ships, and a frigate at Gresslie, in December 1807. But the protection he afforded to the trade was most complete. Before his arrival, the French cruizers almost commanded the Indian seas, and a single privateer had, on one occasion, kept possession of the Bay of Bengal for six weeks, while, in the absence of any force to chase her away, an embargo was actually laid on the shipping in the British ports. Sir Edward established a regular system of convoys, while his fastest vessels and most active officers were sent after the enemy's cruizers; and so effective was his system, that the rate of insurance fell 50 per cent, and still the profits of the underwriters amounted to three fourths of the premiums paid. Indeed it was officially declared at a public meeting of the merchants and underwriters of Bombay, that of property insured to the value of 6,700,000*l.*, 68,000*l.* was lost by sea-risks, and only 61,000 by the enemy.

The naval command in the Walcheren expedition had been destined for him, but he arrived in England too late to receive it. It is almost idle to speculate on the possible consequences of his appointment; but his personal friendship with the Earl of Chatham might have enabled him to influence that indolent general, and perhaps to impart to him for a time a portion of his own energy; and while his character affords a pledge that, as far as the fleet was concerned, nothing would have been overlooked or delayed, his unvaried success may warrant almost the belief, that under his direction the expedition might have terminated very differently.

After serving for a short time in the North Sea, he was appointed to succeed Collingwood in the Mediterranean command, at that time the most arduous ever intrusted to an Admiral. The direction of 90 men of war, and the blockade of the enemy's chief port, were among his minor responsibilities. The different States around the Mediterranean, too amicably disposed to be considered exactly as enemies, were yet too completely in the power of France to declare themselves friends; and the complicated duties arising out of this anomalous relation of desired friendship, but formal hostility, were confided entirely to his discretion. The peerage which rewarded his services at the close of this command, is the best proof how highly they were appreciated; since it is an honour very rarely conferred on an Admiral, except after a great victory.

His triumph at Algiers, with its glorious result in the liberation of all the Christian slaves, and the extinction of Christian slavery, is in itself sufficiently splendid; but there are circumstances which materially enhance his merit, in planning and achieving it. Nelson, on a report of the general strength of the defences of Algiers, and the number of heavy guns mounted on them, considered that 25 sail of the line would be required for their destruction; and the Admiralty were surprised when Lord Exmouth limited his demand to five. He had observed that there were positions affording comparative impunity, yet absolute power of destruction, for just that number, and he preferred risking a possible failure, which might have been his fate, if the Algerines opened their fire before the ships had taken their stations, to incurring the dreadful carnage which must have ensued, if the fleet were drawn up, as a large fleet must have been, in a manner that allowed every gun on the defences to bear on them. The result shewed his calculations to be as accurate as his motives were humane. The *Queen Charlotte*, *Minden*, *Superb*, and *Albion*, speedily destroyed the works opposed to them, with no greater loss in all than 26 killed; while the *Impregnable*, which took a position different from that assigned to her, had 50 men killed; and though she fired 2,300 shot more than the *Queen Charlotte*, she required at last the assistance of an explosion vessel, which had been destined for a different service.

Still, in the full vigour of his bodily and mental powers, and little beyond the prime of life, he was now to endure that severest trial to an active mind, the exchange of important and exciting duties for repose. He avoided politics entirely, happily for his reputation and peace, since he thus escaped the contamination of party intrigue, the virulence of party animosity, and the envy of the multitude, ever slow to be just to his merits who has already distinguished himself in another

pursuit. He possessed resources higher, purer, and more certain. Amidst his public duties his character had been influenced, and his conduct directed by religion, and its principles acquired new importance when no external responsibilities diverted his attention from himself, and the attainment of every worldly distinction had left the world not a bribe to offer him. Down to old age they supported him; and as he advanced towards the end of his course, they raised him more entirely above all temporal considerations. When the highest honour in his profession, the dignity of Vice-Admiral of England, was conferred upon him, accompanied with a flattering letter from the King, he received it as a man who felt himself just at the portals of eternal glory. He observed that he should have it only for one year, and his prediction was fulfilled. Being now in his 77th year, his bodily strength failed him, but his mind retained its character, or, if it had declined in any degree from its former powers, the decay was not perceptible in the quiet of domestic retirement. He had always cherished a warm attachment to the Church, and had become a member of the Society for Promoting Christian Knowledge, at a period when principle rather than example must have determined the step; and he now often expressed great anxiety for her welfare, and sometimes almost despondency when he saw the attacks of her enemies, and the apparent supineness of so many who should defend her. Within the last year of his life he lost a daughter after an illness too short to break the blow; and soon after he was called to meet his brothers for the last time at the death-bed of the youngest of them, Sir Israel. Brave as a lion, and distinguished on many occasions, especially at Trafalgar, where the Commander-in-chief of the combined fleets struck to him, Sir Israel had endeared himself to both his brothers by a character modest and gentle almost to a fault. He had assisted Lord Exmouth in the *Nymph*, and materially contributed to the success of the action; he had long served in the same ship with him in the Mediterranean, when both were flag-officers; he would have accompanied him to Algiers, but that Lord E. would not allow him to expose himself to danger, where duty did not absolutely call him: and now, while affording his elder brother a practical warning of his own fate, he gave him also an example how to meet it. "I know in whom I have believed," was the testimony of the dying Admiral. Pleasant in their lives, in death they were not long divided. Lord Exmouth had returned to his home but a very few weeks before the commencement of his own fatal illness. The danger was at first most imminent, but he unexpectedly struggled through this, and then lingered for many months under increasing weakness, and without a chance of recovery. Yet, whether contemplating an almost sudden dissolution, or sinking under protracted disease, he was equally supported by the faith which had been illustrated in his life, and was now proved in his death. An officer who had long served under his command, remarked, "Every hour of his life is a sermon; I have seen him great in battle, but never so great as on his death-bed." To those who surrounded him, the commander and conqueror were forgotten in the superior dignity of the dying Christian; and when nature was at length exhausted, he closed a life of brilliant and important services with a death more happy, and not less glorious, than if he had fallen in the hour of victory.

E. O.



## LAW REPORT.

## No. XII.—A RECTOR HAS NO POWER TO ALIENATE ANY PART OF THE CHANCEL.

*Easter Term, 1818.*

CLIFFORD v. WICKS AND TOWNSEND.\*

TRESPASS, for breaking and entering a close of the plaintiff, situate in the parish of Frampton-upon-Severn, in the county of Gloucester, being the upper part or corner of the chancel belonging to the parish church of the said parish, at the south-east end thereof above the ascent there, containing from north to south divers, to wit, twelve feet, and from the east to the ascent westward divers, to wit, eight feet, and pulling down and destroying part of a moveable seat or pew, belonging to the plaintiff, then standing thereon, and removing from the said close a certain other part of the said seat. The second count stated a similar trespass on another close in the chancel. Plea, 1st, Not guilty; whereupon issue was joined; and, 2dly, *Liberam tenementum* in the defendant, Anne Wicks; whereupon issue was also joined. The cause was tried at the Gloucestershire summer assizes, and a verdict taken for the plaintiff, subject to the opinion of this Court on the following case:

By indenture of feoffment of the 17th June, 13th Car. II., made between Edmund Clifford, of Buckinghamshire, Esq. of the one part, and Edward Haynes, of Frampton-upon-Severn, aforesaid, gentleman, of the other part, the said E. Clifford, in consideration of many services and of the sum of two shillings, did enfeof into the said Edward Haynes, his heirs and assigns for ever, the pieces of the chancel mentioned in the first and second counts, by the description contained in the declaration, together with free liberty to erect and build seats thereupon, and to make and dig sepulchres or burying-places therein, without any fine, mortuary, or pit heriot to be paid for the same, (which said premises were then in the possession of the said E. Clifford, as rector and patron of the church); to hold the same unto the said Edward Haynes, his heirs and assigns for ever, to the use of the said Edward

Haynes, his heirs and assigns for evermore. By indenture of feoffment of the 14th April, 1760, made between Edward Gardner and others, the representatives of the said Edward Haynes, deceased, of the one part, and Richard Clutterbuck, of Frampton-upon-Severn, Esq. of the other part, the said Edward Gardner and others, in consideration of five shillings, and for other consideration, did enfeof unto the said R. Clutterbuck, his heirs and assigns for ever, the said two closes of ground and premises comprised in the before-mentioned indenture of feoffment, upon the latter whereof a seat had been then many years erected and built by the said Edward Haynes, and then stood; to hold the same to the said R. Clutterbuck, his heirs and assigns for ever, to the use of the said R. Clutterbuck, his heirs and assigns for evermore.

The present plaintiff, Nathaniel Clifford, is the nephew and heir at law of Elizabeth Phillips, who was the niece and heir at law of the said R. Clutterbuck. Richard Clutterbuck was the proprietor of Frampton Court-house, of which the plaintiff is the present proprietor. Upon the close of ground first described in the before-mentioned feoffments as lying at the south-east end of the chancel, and which is the close mentioned in the first count, there stood, at the time of the trespass complained of, a moveable seat; the husbandry servants, and some of the tenants of Mr. Clifford the plaintiff, have been used to sit in this moveable seat: Edward Haynes, the feoffee in the first feoffment, and his widow, and their daughter and granddaughter, and the children of the widow by another husband, were buried in the chancel, upon the piece of ground mentioned in the first count. On the 18th December, 1816, the defendant Townsend, by the direction of the other defendants Anne Wicks, entered upon the part of the chancel where this moveable seat was standing, and cut away part of

\* A grant of part of the chancel of a church by a lay impropiator to A., his heirs and assigns, is not valid in law. And therefore such grantee, or those claiming under him, cannot maintain trespass for pulling down his or their pews, there erected.

it, which he threw into the centre of the chancel, and dragged away the remaining part also into the centre of the chancel. The seat in the second count, had been used by R. Clutterbuck and his descendants, and by the family of the plaintiff. On the same 18th December, the defendant Townsend, by the direction of the other defendant, cut down about three feet of the last-mentioned seat, standing upon the piece of ground second described in the feoffments, and the subject of the second count, and threw the boards into the inner part of the seats. The defendant Anne Wicks is the lay impropriatrix of the Rectory of the parish of Frampton-upon-Severn. The tithes of that parish are paid partly to her, and partly to the vicar. The burial fees for the north part of the chancel are received by the defendant Anne Wicks: she received burial fees upon the burial of the children of Mr. Henry Clifford, the son of the plaintiff, who were buried in the north part of the chancel: the father of the defendant, Anne Wicks, who, at the time of his death, was impropriator of the parish, was buried on the south side of the chancel, a little within the chancel-door, and below the ascent. The moveable seat, which then stood in that part of the chancel, was moved to make way for that purpose. The roofs of both the north and south sides of the chancel have been kept in repair by the defendant and her ancestors, the lay impropriators of the parish.

The question for the opinion of the Court is, whether the plaintiff is entitled to recover on all, or either of the counts of the declaration. The verdict to be set aside, and a nonsuit to be entered; or to be set aside as to part, and to stand as to the rest; or to stand for the whole, as the Court shall direct.

*Osborne, for the plaintiff.*

Where the rectory, since the stat. 27 H. VIII. c. 28, and 31 H. VIII. c. 13, has been impropriated, and is come into lay hands, it is converted into a lay fee, and is disposable as such; except that the rector, being seized of the body of the Church for the benefit of the parishioners, (so far as respects pews to be placed thereon), cannot there perhaps alienate the soil so as to interfere with that right: but in the chancel, the freehold being in him absolutely, and it being parcel of his glebe, the soil

is the fit subject of alienation. In *Stocks v. Booth*, Buller J. said, that trespass will not lie for an injury to a pew in the body of the church. The parties there, however, claimed no interest in the soil, but a mere easement, viz. a liberty to sit, which they take by distribution of the ordinary, under a faculty, or by prescription, which supposes a faculty. This authority, however, does not go the length of deciding that the Rector may not alienate the soil even in the body of the church: his alience indeed could not take a larger right than the grantor; and as the latter held the freehold of the body of the church for the benefit of the parishioners, at the distribution of the Ordinary, as far as respects the pews, the alience could only be possessed, subject to the same restriction. But it does not follow, that because the mode of using the property is restricted, that therefore it is not the subject of alienation. The right to bury, or permit others to bury, belongs to the parson, independently of the Ordinary and churchwardens. *Frances v. Ley*.<sup>\*</sup> To this right the alience of the soil in the body of the church would be entitled; and if such alience had obtained from the Ordinary a faculty to sit in a seat placed thereon, he surely might maintain an action of trespass for a disturbance. There is, however, a material distinction between the body of the church and the chancel. *Corven's case*, *Hussey v. Leighton*,<sup>†</sup> *Dawney v. Dee*,<sup>‡</sup> *Crook v. Sampson*,<sup>§</sup> *Frances v. Ley*, and *Barrow v. Keen*,<sup>||</sup> are authorities to shew that the aisles (which may be considered as small chancels), are distinguishable from the body of the church, and that there, at least, a man may prescribe for a seat; and all these cases proceed upon the ground, that the Ordinary has no jurisdiction there. In *Buxton v. Bateman* it is said, that unless a seat be in the body of the church, the Ordinary has nothing to do with it; and that for the seats in the body of the church, it should be intended that the patron at the consecration of the church, resigned them to the Ordinary: and this case proceeded upon the distinction between the body of the church and the chancel, and therefore is a very strong authority to shew, that the power of the Ordinary extends only to the body of the church, and not to the chancel. And although the parson is seized of the freehold of

<sup>\*</sup> 2 Cro. 367.

<sup>§</sup> 2 Kebl. 92.

<sup>†</sup> 12 Coke, 105.

<sup>||</sup> 1 Sid. 361.

<sup>‡</sup> 2 Roll Rep. 139. Cro. Jac. 604.

the church as well as of the chancel, still in the latter he has a freehold of a different and more beneficial description; in the body, the freehold is vested in him for the benefit of the parishioners, to be taken at the distribution of the Ordinary, as to the pews there placed. The parson alone, therefore, cannot confer a complete title in the body of the church; but Lord Coke says, "that for the body of the church the Ordinary is to place and displace; in the chancel the freehold is in the parson, and is parcel of his glebe." In the chancel, therefore, the Ordinary having no controul, the parson alone may make a complete title to and grant the soil, and his grantee consequently cannot be interrupted by the churchwardens or the Ordinary; and it is reasonable that he should have a larger interest in the chancel than in the body of the church; for by the common law, the burden of repairing the latter rests upon the parishioners, but that of repairing the former, upon the parson; nor is any inconvenience likely to result from holding that the lay impropricator may alien his interest; for his alienee cannot claim to use it for all purposes indiscriminately, but only for spiritual purposes, viz. for seats and for burial, that is, for the same purposes to which it would have been applicable while it continued in the hands of the lay impropricator; and there is no reason to suppose the property is more likely to be abused in the hands of the lay alienee than of the lay grantor; and he cited an anonymous case and *Walwyn v. Aubery*,\* to shew that the same remedies might be had against either; and that the profits of a rectory impropriate are not subject to sequestration: parts may be detached by grant from a lay rectory, as the tithes or a part of the tithes.

*Campbell, contra.*

The feoffment in this case does not convey to the grantee any interest that will enable him to maintain trespass. It is clear that trespass will not lie for breaking and entering a pew in the nave of the church, and there is no distinction between the nave and the chancel, except that in the latter, the parson or rector impropriate is entitled to the chief seat. And the dictum cited from Rolle's Reports is explained by the report of the same case in Croke,† from which it appears, that the pew there was in an aisle. Now it is laid down in Gibson's Codex,

"that an aisle of a church, which has time out of mind belonged to a particular house, and been maintained and repaired by the owner of that house, is part of his frank tenement; and the Ordinary cannot dispose of it or intermeddle in it: and the reason is, because the law in that case presumes that the aisle was erected by his ancestors, or those whose estate he hath, and is thereupon particularly appropriated to their house." But this reason does not apply to the chancel, and therefore the dictum cited is not in point; but the policy of the law is, that the seats should be reserved for the use of the parishioners, and not of strangers. Now if the Rector had the power of alienating, he might alienate the whole or a part to the inhabitants of a different parish; and parishioners might thence be excluded from the chancel, and perhaps ultimately, from the increase of population, wholly deprived of their right of sitting in the church. Such a right as is contended for, therefore, is obviously against the policy of the law; but in Gibson's Codex it is said, "that seats in the chancel are in the disposition of the Ordinary, in like manner as those in the body of the church, which need only be mentioned, because there can be no real ground for exempting it from the power of the Ordinary, since the freehold of the church is as much in the parson as the freehold of the chancel: but this hinders not the authority of the Ordinary in the church, and therefore not in the chancel." And in *Griffith v. Mathews*,‡ Buller J. says, that a faculty might be presumed to build a pew in the chancel, from whence it clearly appears to have been the opinion of that learned judge, that the Ordinary had jurisdiction over the chancel. He was then stopped by the Court,

LORD ELLENBOROUGH C. J.—I am of opinion that the plaintiff in this case is not entitled to recover. This is a grant made to him and his heirs of a part of the chancel, not as a chancel, or for the purpose of being used as such, but generally and without any guard or restraint. If the Rector might convey in this way to one person, he might do so to forty or fifty different individuals, and by his so doing the parish might be put to great inconvenience: it might even enable him wholly to desecrate this part of the church, where particular parts of the service are required to be

\* 2 Mod. 237.

† Cro. Jac. 604.

‡ 5 T. R. 298.

performed. Whilst it remains in the hands of the Rector, it is under regulation and restraint; but in the hands of his grantee, that restraint ceases. Now, can it be contended that any part of the patrimony of the church can be so separated from it, as to deprive succeeding Rectors of their rights? Is it not the duty of the Rector to retain such a power over the chancel as to enable him to see that it is applied to the purpose for which it was originally built? Without entering, therefore, into the question, whether the Ordinary in this case has a paramount authority, so as to render his consent necessary, it seems sufficient to say that it is inconsistent, either with his duty or that of the Rector, to alienate any part of the chancel in the manner done by this grant.

**BAYLEY J.**—The general rule is, that the Rector is entitled to the principal pew in the chancel; but that the Ordinary may grant permission to other persons to have pews there. If this grant, however, were good, it would take the chancel entirely out of the jurisdiction of the Ordinary. There is no instance of a right like this being in the rector or his alienee. This is a feoffment to the party and his heirs; and it is not necessary that they should be resident in the parish. Now, if a part of the chancel may be granted away in this manner, there is no reason why the whole may not; and thus the chancel might be filled with seats which might descend to strangers, and so the parishioners might be wholly excluded. This would be a great inconvenience. The policy of the law plainly is, that the whole right shall be kept entire in the Rector (for the time being). I am therefore of opinion that the plaintiff cannot maintain this action.

**ABBOTT J.**—I am of opinion that this grant is void: it is made to the party and his heirs, and if good as to one part of the chancel, would be good as to the

whole; and this inconvenience would then follow, that persons not inhabitants might, to the exclusion of the parishioners, have the sole right of seat and sepulture there. It is laid down, that *the Ordinary cannot grant a seat in the body of the church to a man and his heirs, without annexing it to some particular messuage*: and the same argument *ab inconvenienti* applies to the case of a seat in the chancel. Without, therefore, entering into the question, whether the Rector or the Ordinary has, in this case, the paramount right, I am of opinion, that the Rector cannot make a grant like this, inconsistent with the right of the parish; nor can he deprive succeeding Rectors of the power of disposing of the rights of seat and sepulture to future inhabitants of the parish; for the right of the Rector must in this respect be subject to the same restrictions as that of the Ordinary.

**HOLROYD J.**—It seems to me that no part of the chancel can be separated from the rectory. The Rector has the freehold in the chancel in the same manner as he has in the church and the church-yard. Previously to the act for the dissolution of the monasteries, he could not have alienated any part of these without the consent of the Ordinary. In that act,\* there is a clause introduced, saying "to all and every person and persons, bodies politic, &c., other than the Abbots, &c., all such right, title, claim, and interest, &c. which they had before that act passed." This saving leaves the right as it existed before; and *the chancel, therefore, is still inalienable by the Rector*. It would be productive of great inconvenience, and inconsistent with the nature of such property, if we were to hold that a grant of this sort could be valid in law.

Judgment for defendant.†

## MONTHLY REGISTER.

### CHURCH SOCIETIES.

S. F. C. K.—LIVERPOOL.

FROM this Report, we have only space for the following extracts, which, however, will shew the activity of our Liverpool friends, and the prosperity of the Society.

The sale of the Saturday Magazine has progressively increased, and has now reached to upwards of 3,400 numbers every week: and we have been informed that since the appearance of this work, many periodical publications in this town, of a doubtful or pernicious

\* 31 Hen. VIII. c. 13. s. 4.

† See *Pettman v. Bridger*, 1 Phillimore's Rep. 316.

tendency, have been discontinued, or have decreased considerably in the amount of their sale.

The Lending Library placed in the depository, Ranelagh-street, has been considerably enlarged; and by a resolution of the Annual Meeting, the use of the books has been permitted to those children who have left the different schools connected with the Established Church, with good characters from their teachers. The Corporation free schools have now the advantage of Lending Libraries, which circulate among the children under the direction of the masters; and it is hoped that this plan will be generally adopted by the other schools in the town. During the last year, no less a number than 46,736 books and tracts have been distributed.

And the number of children, of both sexes, in the different schools of that district, all connected with the Established Church, is 10,101.

The Rev. P. BULMER, M.A. } Secs.  
The Rev. J. B. MONK, M.A. }

S. P. C. K.—BRENTFORD.

AFTER enumerating the success which has attended the exertions of the Parent Society, the Brentford District Committee proceed to give a short account of their own proceedings, and observe, that within the last two years there has been a considerable addition to the amount of their subscriptions, as well as an *increased sale and circulation* of religious books and tracts amongst the poor.

In 1830 the annual subscriptions amounted to 41*l.* 15*s.*; last year, 1832, they amounted to 63*l.* 9*s.* 6*d.*; which enabled the Committee, after defraying

its own expenses, to forward as its annual donation to the Parent Society, the sum of 40*l.*

In 1830, the total number of books, &c. distributed from the depository was 2,864.

Last year the numbers stand thus:—

Bibles . . . . .	113
Testaments . . . . .	92
Prayer Books . . . . .	127
Tracts . . . . .	5,757

6,089

The number of children within the district, gratuitously educated according to the principles of the Established Church, and using the Society's books, is 1,289.

The number of books contained in the respective Parochial Lending Libraries of the district is 575.

Rev. J. STODDART, Sec.

LIVERPOOL BLUE-COAT HOSPITAL.

WE are happy to find from this Report, that, although at the close of 1831, a debt of upwards of 2,100*l.* had been contracted, yet, through great exertion, and the liberality of kind friends, there is now remaining a balance of only 413*l.* against the charity. The annual subscriptions also have been increased from 1675*l.* to 1826*l.*; yet, notwithstanding this augmentation, the sum of 1,200*l.* must be raised from casual benefactions and church collections, in order to meet the current expenses of the year.

The number of children at present in the hospital is 350; viz. 250 boys and 100 girls—of whom 126 are orphans, 198 fatherless, 16 motherless, and 10 who have parents, but in indigent circumstances.

POLITICAL RETROSPECT.

DOMESTIC—The domestic transactions worthy of record during the last month have been entirely parliamentary. We noticed in our last, the Bills for Church Reform and the suppression of the disturbances in Ireland; both these have been proceeded with, but with less speed than had been anticipated:—Ministers overlooked the fact, that the former is

a bill to tax, and, as such, must be submitted to a Committee of the whole House before it could be read a second time:—the latter passed the Lords without much delay, and was introduced in the Commons by Lord Althorp, who stated, in support of the measure, that during the last year, there were perpetrated, in the province of Leinster only,

163 murders, 487 robberies, 1827 breakings into or armed attacks upon houses, 194 burnings 70 houghings of cattle, 743 violent assaults on persons, 913 illegal notices served to deter persons from claiming their lawful rights, and 407 cases of severe injury done to property, with scarce any punishment inflicted; witnesses, jurors, and peace-officers being alike deterred by the violence threatened or done, to every one who attempted to oppose this miserable state of affairs.—An animated debate followed, for five nights, in which the members of the late administration nobly redeemed their pledge, given when they retired from office, that they would give their support to their successors, in every measure suited to the welfare of their country. The Hume and O'Connell party were the only opposers, and the first reading of the bill was carried by a majority of 466 to 89.

A Bill has been introduced to alter the Jury Law of Ireland:—by the new regulations, the liability of serving on Juries extends to freeholders possessing lands worth fifteen pounds of annual rent, to freemen of corporations, and tenants of houses of twenty pounds annual rent, and to persons enjoying an annual income of one hundred pounds, though they should occupy a house of less than that rental.

On a motion from T. Attwood, member for Birmingham, for a committee to inquire into the causes of distress under which the nation has so long and severely laboured; the ministry could only carry the previous question by the small majority of thirty-four; three hundred and fifty members present.

Lord Durham has retired from the present administration;—other resignations are spoken of.

Among the benefits recommended to poor Ireland by the Agitators, is that of a general run upon all the Banks, to demand gold for all their paper in circulation, and this has been as greedily adopted as it was foolishly suggested:—the demand has been so great, that in addition to the gold in store, about one million sovereigns have been sent from this country, with all expedition, to enable the Banks to meet the demand:—the effect has been a complete stand-still of all operations, whether commercial or agricultural. Farming stock in some places has fallen 50 per cent. without finding buyers:—the poor deluded creatures who

have thus been misled by their Agitators, are beginning to find that they are the first sufferers by a recommendation which they vainly imagined was only intended for their welfare.

Fresh detachments of the army continue to be sent to Ireland, and the circumstance of the route of the militia regiments having been determined by lot before the King in council, induces the expectation that that portion of our national force will be embodied without delay.

FRANCE.—We recorded the capture of the Duchess de Berri: she has since confessed herself pregnant, but without disclosing the name of her husband, to whom, she asserts, she was privately married in Italy. The government, which seems apprehensive of disorders in Paris, to prevent or suppress which, they have issued new military regulations, have determined on sending the unfortunate princess to Naples: at present the state of her health, independent of her pregnancy, renders the execution of their resolution impracticable.

BELGIUM.—There is a rumour afloat that the King of Belgium will declare himself a papist at the baptism of the child with which his queen is now pregnant.

PENINSULA.—The negotiations at Madrid are understood to have for their object an interference for the settlement of the affairs of Portugal, by effectively putting the crown of that kingdom on the head of Donna Maria de Gloria, and that the Cabinet of Madrid have finally acceded to it. The Cortes are summoned to meet on the first day of April.

TURKEY.—The French and German papers concur to announce the conclusion of peace between the Porte and Mehemet Ali, on the terms that the latter shall be the monarch of Egypt and Syria, with inheritance to his descendants, and that the former shall pay a large sum of money to the latter, as an indemnity for the expenses of the war. The Grand Vizier, who was taken prisoner at Konieh, has accepted a command in the Egyptian army.

CHINA.—The differences between the East India Company and the Celestial Emperor have been amicably arranged, and the commercial intercourse renewed. A very formidable insurrection exists in the interior; the insurgents have three times defeated the imperial troops in regular battle.



# CALENDARIUM ECCLESIASTICUM. APRIL, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>GOOD FRIDAY.</b>		
<i>Morn.</i> —Gen. xxii. to ver. 20	Offering of Isaac . . . . .	Dr. W. Clagget. I. 145. Dr. A. Littleton. Pt. II. 281. H. Grove. II. 171, &c. Bp. Van Mildert. I. 1. Dr. J. Edwards. I.
John xviii. . . . .	Truth . . . . .	Dr. A. Littleton. Pt. II. 10. Dr. J. Barrow. III. Ser. 39, &c. Xn. Rem. XIII. 608. (T. Dale) Dr. T. Jackson. III. 509.
Collects . . . . .	Salvation of all Men . . . . .	B. Newton. 71. Bp. Weston. II. 187. P. Skelton. III. 104. [Art. IV.] Bp. Pearson on the Creed. Dr. J. Barrow. II. Ser. 26. B. Newton. I. 49.
Epistle, Heb. x. 1—25 .	Jewish and Christian Sacrifices .	
Gospel, John xix. 1—37.	Crucifixion of Christ . . . . .	
Appropriate singing Psalms {	XXII. 1, 5, 6, 7, C.M. <i>Burford</i> . XI. 6, 7, 13, 17, L.M. <i>St. Philip's</i> .	
<i>Evening.</i> —Isaiah liii. . .	Sufferings of Christ . . . . .	Dr. T. Coney. III. 227. Bp. W. Nicholson. 238. Dr. G. Rogers. I. 297. G. Burnet. I. 105. Abp. Sharp. V. 277. Abp. Tillotson. III. 213.
1 Peter ii. . . . .	Christ our Example . . . . .	
Appropriate singing Psalms {	XX. 1, 2, 3, 4, C.M. <i>Bath</i> . LXIX. 15, 16, 17, L.M. <i>Wareham</i> .	
<b>EASTER DAY.</b>		
<i>Morning.</i> —Exod. xli. . .	Passover . . . . .	[B. IV. C. ix.* Witsius on the Covenants. T. H. Horne's Introduction, Pt. III. C. iv. S. 5. W. F. Hook's Lectures. 1. Dr. R. Burrowes. 205. Abp. Tillotson. III. 31, &c. Dr. T. Jackson. III. 467. Rd. Duke. 135. (T. Dale.) Christian Remem. XII. 101. C. Bradley. I. 163. P. Skelton. III. 193. C. Girdlestone. II. 229. Pastorals, Ser. 24. Bp. Horne. Disc. 16. H. Grove. I. 367, &c. [tion. H. Ditton. Disc. on Resurrec- J. Hall. I. 405.
Rom. vi. . . . .	Shamefulness of Sin . . . . .	
Collect . . . . .	For Grace and Assistance in our Christian Course . . . . .	
Epistle, Col. iii. 1—7 .	The Christian dead and alive . .	
Gospel, John xx. 1—10 .	Resurrection of Christ . . . . .	
Appropriate singing Psalms {	CXVIII. 17, 18, (19), 20, 22, C.M. <i>Doxylogy</i> . Easter Hymn. . . . .	
<i>Evening.</i> —Exod. xiv. . .	Hardening of Pharaoh's Heart .	Bp. Seabury. II. 298. Dr. R. Burrowes. 193. See Sunday next before Easter in Calendarium. Bp. Seabury. I 194. Dr. J. Barrow. II. 296. Bp. Pearson. Art V.
Acts ii.—begin ver. 22 .	Christ's Descent into Hell . . .	
Appropriate singing Psalms {	LXXXI. 1, 2, 3, 4, C.M. <i>St. George's</i> . XVI. 8, 9, 10, 11, C.M. <i>St. David's</i> .	
<b>1 SUNDAY after EASTER.</b>		
<i>Morning.</i> —Numb. xvi. . .	Rebellion of Korah, &c. . . . .	Bp. Hall's Contemp. B. VI. W. Reading. I. 183. W. Bolton. SS. Dr. R. Burrowes. 224. Bp. Horne. Disc. 19. C. Girdlestone. I. 1. Bp. Hackett. 941. [18. Dr. Hammond on Jer. xxxi. Dr. South on Jonah iii. 8, 9. Abp. Dawes. II. 383. Dr. Moss. VI. 299. [274. Xtian Rem. VI. 505. VIII. Dr. T. Brett. SS. Dr. D. Whitby. 245. Bp. Seabury. I. 52.
Acts xi. . . . .	Disciples first called Christians .	
Collect . . . . .	Prayer for Conversion from Sin .	
Epistle, 1 John v. 4—12.	Victory of Faith . . . . .	
Gospel, John xx. 19—23.	Remission of Sins . . . . .	
Appropriate singing Psalms {	CXXIV. 1, 2, 3, 5, C.M. <i>Bexley</i> . LXXXIX. 13, (14), 15, 16, L.M. <i>Rockingham</i> .	

\* This Author contains much information, but must be used with great caution.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>1 SUNDAY after EASTER</b> (continued.)		
Evening.—Numb. xxii. . . . .	Balak and Balaam . . . . .	Pastoralia, Ser. 25. Dr. R. Burrowes. 244. Bp. Hall's Contemp. B. VII. Dr. Waterland. IX. 397. Bp. Butler. 117. Dr. Moss. IV. 165, 185. Archdn. Berenson Christian Character. Ser. 12. Dr. South. V. 369.
James iii. . . . .	Envy . . . . .	
Appropriate singing Psalms {	CXVIII 1, 2, 3, 4, C.M. London New. XIX. 7, 8, 9, 10, C.M. Manchester.	
<b>2 SUNDAY after EASTER.</b>		
Morn.—Numb. xxiii. xxiv. . . . .	Balaam's Wish . . . . .	Bp. Smalridge. 592. Dr. Moss. VI. 197. Bp. Mant. II. 365. Abp. W. Dawes. II. 329. Dr. A. Littleton. 317. Dr. W. Sherlock. II. 13. C. Girdlestone. II. 82. Abp. Tillotson. III. 213. Abp. Sharpe. V. 277, &c. Dr. T. Cockman. I. 407. Bp. Horne. Disc. 60. Bp. Atterbury. I. 145. Dr. J. Barrow. III. 81. Dr. G. Stanhope. III. 27. J. Knight on the Parables. 436. J. Hall. I. 437.
Acts xviii. . . . .	Indifference in Religion . . . . .	
Collect . . . . .	Christ our Example . . . . .	
Epistle, 1 Pet. ii. 19—25	Christian State one of Suffering . . . . .	
Gospel, John x. 11—16 . . . . .	The good Shepherd . . . . .	
Appropriate singing Psalms {	IX. 1, 2, 10, 11, C.M. St. Ann's. XXXIII. 1, 3, 4, 6, C.M. Abingdon.	
Evening.—Numb. xxv. . . . .	Zeal of Phinchas . . . . .	W. Reading. III. 235. S. Scattergood. II. 306, &c. Bp. Mant. III. 195.
1 Pet. v. . . . .	Pride contrasted with Humility . . . . .	
Appropriate singing Psalms {	LVI. 10, 11, 12, C.M. St. James's. XXXIV. 13, 14, 15, 18, C.M. Oxford.	
<b>3 SUNDAY after EASTER.</b>		
Morning.—Deut. iv. . . . .	Obedience to God . . . . .	Bp. Beveridge's Thesau. The olog. on Zeph. iii. 2. J. Slade. II. 74, 254. S. Johnson. II. 125, 142. Dr. S. Smith. II. Bp. Van Mildert. II. 191. Lord Lyttelton. 21. H. Grove. I. 302. G. Haggitt. II. 253. Abp. Syngé. 88. Bp. Sheridan. II. 267. Dr. W. Berriman. II. 22, &c. C. Benson. Huls. Lect. Disc. 15. A.D. 1820. T. Dale. 200. W. Jones. VI. 138, &c. Dr. Rennel. 167. P. Skelton. II. 43. J. Riddock. III. 167, 181. J. Hall. I. 453.
Acts xxv. . . . .	St. Paul, his Life . . . . .	
	Character . . . . .	
	Conversion . . . . .	
	Religion . . . . .	
	Faith . . . . .	
	Preaching . . . . .	
Collect . . . . .	Prayer against Sin, and for Holiness . . . . .	
Epistle, 1 Pet. ii. 11—17 . . . . .	Subjection to the Powers that be . . . . .	
Gospel, John xvi. 16—22	The sorrowing Disciples . . . . .	
Appropriate singing Psalms {	XCIII. 1, 2, 3, 4, L.M. Angel's Hymn. CXXXVIII. 1, 6, 7, 8, C.M. Bath.	
Evening.—Deut. v. . . . .	The Sabbath . . . . .	Pastoralia, Disc. 36. C. Benson. Huls. Lect. Disc. 16. A.D. 1820. P. Skelton. III. 334. C. Girdlestone. I. 227. B. Newton. 239. Bp. Smalridge. 318.
1 John iv. . . . .	Love of our Neighbour grounded on our Love to God . . . . .	
Appropriate singing Psalms {	LXXXI. 14, 15, 16, C.M. St. Stephen's. CXIX. 4, 5, 6, 8, C.M. Irish.	
<b>THANKSGIVING SERMONS.</b>		
Bp. Beveridge. Thesau. Theol. on Matt. xi. 25, & 1 Thess. v. 18 Bp S. Ward. 403. B. Mould. 88. Psalms.—XXXIV. 1, 2, 3, 6, C.M. St. David's. XXX. 1, 2, 3, 4, C.M. Abingdon.		
Bp. Atterbury. IV. 1. Dr. S. Clarke on Psalm I. 23. H. Grove. I. 248, &c. &c. Psalms.—LXXXIX. 1, 2, 5, 7, L.M. St. Olave's. LXXI. 10, 11, 12, 13, C.M. St. Ann's.		

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

**NEW ORGAN IN THE PARISH CHURCH OF ST. BENE'T AND ST. PETER, PAUL'S WHARF, LONDON.**—On Sunday, Feb. 10, a new Organ (built by Mr. J. C. Bishop, Organ builder to His Majesty), was opened in the above Church, on which occasion a most eloquent sermon was preached by the Rev. T. Dale, who has kindly permitted its insertion in our present number. This Organ may be played by barrel or by finger, and has separate movements to each. Its compass is from G G to F in alt., 58 notes long octave. It has an octave of German Pedals, and three Composition Pedals, with a general Venetian Swell on the whole; and contains the following stops:—1. Open Diapason, 2. Dulciana, 3. Stop Diapason (the latter two particularly fine, as solo stops), 4. Principal, 5. Fifteenth, 6. Sexquialtra. To persons unacquainted with the interior of an organ, it may be startling to learn, that this, though moderate in size, contains no less a number than 448 pipes.

The following anthems, accompanied by the master hand of Mr. Cooper, Organist of St. Sepulchre's, Snow Hill, were beautifully sung by Masters Howe and Hopkins, of Westminster Abbey, and Messrs. Goulden, Michelmore, Clark, and Leffler, of St. Paul's Cathedral.

### BEFORE SERMON.

*Solo (Bass).*—"O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and a longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God."  
Psalm lxxxiv.

*Solo (Counter Tenor).*—"O praise the Lord, ye that fear him; for he hath not despised the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him." Psalm xxii.

*Duet (Trebles).*—"Lord, what love have I unto thy law: all the day long is my study in it."

*Solo (Trebles).*—"The law of thy mouth is dearer unto me than thousands of gold and silver."

*Duet (Trebles).*—"O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth." Psalm cxix. 13th part, 97th verse.  
(Prayer Book Version.)

*Chorus.*—"HALLELUJAH. AMEN."

### AFTER SERMON.

#### KENT.

##### Full.

"Blessed be thou, LORD GOD of Israel our Father, for ever and ever."

##### Verse, Four Voices.

"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth are thine; thine is the kingdom, O LORD, and thou art exalted as head over all."

##### Verse, Two Voices.

"Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all."

##### Full.

"Now therefore our God, we thank thee, and praise thy glorious Name."—1 Chron. xxix.

After the service a collection was made, amounting to 71*l.* 12*s.* 6*d.*; of which, it should in justice be known, the Rev. H. DuCane, the Rector—a man whose heart and hand are always open to every good work—gave 35*l.*, and this in addition to a subscription of 20*l.* By this collection, added to the kind and liberal subscriptions of the Parish-ioners, not only has the debt incurred by the building of the organ been discharged, but it is intended to purchase 100*l.* stock, to meet any future and necessary expenses.

**NEW CHURCH AT WORCESTER.**—An able and powerful Address has just been put forth, under the sanction of the Bishop of that Diocese, and of a Committee of the most influential men in Worcester, on behalf of a new district Church, proposed to be built in the immediate neighbourhood of the Blockhouse.

The Address states, that within the circuit of the City, and inhabiting the extra-parochial quarter of the town, called the Blockhouse, there are at least 1200 souls in a state of religious destitution, and which, from the poverty of the neighbourhood, must so remain, unless the Christian heart be open, and the generous hand will aid the Committee in their praiseworthy undertaking. The Church is intended to be large enough for not fewer than 800 persons; but if the funds should permit, the scale of course will be extended. Towards this noble work, their excellent and amiable Diocesan has contributed *one hundred pounds*, and the Committee trust that they who have the ability, and know the value of religious instruction to the immortal soul, will not be backward to contribute their mite in so sacred a cause.

Subscriptions are received at both the Worcester banks; by the different booksellers; by any member of the Committee; and by the Rev. W. R. Holden and the Rev. Wm. Godfrey, honorary Secretaries.

THANKSGIVING DAY.—His Grace, the Archbishop of Canterbury, has been directed to prepare a form of prayer and thanksgiving to be used in all Churches and Chapels on Sunday, the 14th of this month, that day being appointed to be observed as a day of general thanksgiving for the removal of the cholera from this country.

## ORDINATIONS.—1833.

*Bristol* ..... *March 3.* | *Lincoln* ..... *March 3.* | *Hereford* ..... *March 3.*

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Carr, Thomas William . . . . .	B.A.	Merton	Oxf.	Lincoln
Champneys, Thos. Phipps Amian . . . . .	B.A.	Merton	Oxf.	Lincoln
Chapman, Charles ( <i>let. dim.</i> ) . . . . .	B.A.	King's	Camb.	Bristol
Daniel, Alfred . . . . .	B.A.	Exeter	Oxf.	Bristol
Dansey, Edward . . . . .	B.A.	Downing	Camb.	Bristol
Durban, John . . . . .	B.A.	Queen's	Camb.	Lincoln
Farquharson, Robert . . . . .	B.A.	Christ Church	Oxf.	Bristol
Gray, Robert . . . . .	B.A.	University	Oxf.	Bristol
Harvey, John Ridout . . . . .	B.A.	St. Alban Hall	Oxf.	Bristol
Le Gross, John Samuel . . . . .	B.A.	Downing	Camb.	Bristol
Pemberton, Arthur Gore . . . . .	M.A.	Trinity	Dublin	Lincoln
Pollock, James F. E. B. ( <i>let. dim.</i> ) . . . . .	B.A.	Exeter	Oxf.	Bristol
Poole, Robert . . . . .	B.A.	Exeter	Oxf.	Bristol
Reynolds, James Jubilee ( <i>let. dim.</i> ) . . . . .	B.A.	Queen's	Camb.	Lincoln
Scott, James W. . . . .	B.A.	Exeter	Oxf.	Bristol
Smith, Solomon ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Lincoln
Ventris, Joseph Underwood . . . . .	B.A.	St. John's	Camb.	Lincoln
Wayet, West . . . . .	B.A.	Queen's	Oxf.	Lincoln
Whall, William . . . . .	B.A.	Emman.	Camb.	Lincoln
Whitfield, Henry John . . . . .	B.A.	Magdalen	Camb.	Hereford

## PRIESTS.

Bathurst, Walter Apsley ( <i>let. dim.</i> ) . . . . .	B.A.	Wadham	Oxf.	Lincoln
Case, Thomas . . . . .	B.A.	Worcester	Oxf.	Bristol
Cheere, George . . . . .	M.A.	Queen's	Camb.	Lincoln
De Boudry, Daniel . . . . .	B.A.	Magdalen Hall	Oxf.	Bristol
Dixon, Robert . . . . .	M.A.	Catharine Hall	Camb.	Bristol
Eaton, Richard Storks . . . . .	B.A.	Trinity	Dublin	Bristol
Galton, John Lincoln . . . . .	B.A.	St. Edmund Hall	Oxf.	Lincoln
Garwood, John . . . . .	B.A.	Magdalen Hall	Oxf.	Lincoln
Haworth, Richard . . . . .	B.A.	Queen's	Camb.	Lincoln
Hutton, Henry . . . . .	B.A.	Wadham	Oxf.	Lincoln
Ingram, George . . . . .		Queen's	Camb.	Bristol
Irvine, John . . . . .		Magdalen Hall	Oxf.	Bristol
Jackson, Joseph Marshall . . . . .	B.A.	Lincoln	Oxf.	Lincoln
James, Howell . . . . .	B.A.	St. John's	Camb.	Bristol
Jebb, John Berridge . . . . .	B.A.	St. Peter's	Camb.	Bristol
Jones, Neville . . . . .	B.A.	Catharine Hall	Camb.	Lincoln
Orde, Leonard Shafte ( <i>let. dim.</i> ) . . . . .	B.A.	Queen's	Camb.	Bristol
Poole, John ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Bristol
Prosser, James . . . . .	B.A.	Catharine Hall	Camb.	Lincoln
Richmond, Henry Sylvester . . . . .	B.A.	Queen's	Camb.	Lincoln
Rowe, William Sloman . . . . .	B.A.	Queen's	Camb.	Lincoln
Taylor, Georgius . . . . .	M.A.	Exeter	Oxf.	Lincoln
Thomas, John William . . . . .	B.A.	Merton	Oxf.	Lincoln
Wilson, Joseph . . . . .	B.A.	Pembroke	Camb.	Lincoln

Deacons, 20.—Priests, 24.—Total, 44.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Digby, William . . . . .	Mast. of St. Oswald Hospital, near Worcester.
Lewis, Henry John . . . . .	Chapl. of St. Oswald Hospital, near Worcester.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashe, Edward . . . .	Harnhill, R.	Gloster	Gloster	Rev. R. Ashe
Atkinson, T. Dinham	East Wretham, R.	Norfolk	Norwich	Wyrley Birch, Esq.
Barnes, John . . . .	Wreay, P.C.	Cumb.	Carlisle	D. & C. of Carlisle.
Bathurst, W. Apsley.	Ludham, V.	Norfolk	Norwich	Bp. of Norwich
Battiscombe, Richard	Southmere, R.	Norfolk	Norwich	Eton Coll.
Booth, George . . . .	Fyndon, V.	Sussex	Chichester	Magdalen Coll. Oxf.
Bryan, George . . . .	Huttoft, V.	Lincoln	Lincoln	Bp. of Lincoln
Curbiitt, J. H. . . . .	Powick, V.	Worcester	Worcester	Earl of Coventry
Dawson, Francis . . .	Preb. in Cath. Ch. of Cant.			The Kinz.
Day, Samuel Emery.	Bristol, St. Phil. & Jacob, V.	Bristol	Bristol	Corp. of Bristol
Eaton, Thomas . . . .	Farnon, P.C.	Chester	Chester	Marq. of Westminster.
Eyre, Vincent E. . . .	{ Cranwich, R. with Methwold, V. }	{ Norfolk	Norwich	H. S. Partridge, Esq.
Gardiner, Frederick .	Llanvetherine, R.	Monm.	Llandaff	Earl of Abergavenny
Greville, E. Septimus	Bonsall, R.	Derby	L. & C.	Dean of Lincoln
Guthrie, John . . . .	Calstone, R.	Wilts	Salisbury	Marq. of Lansdowne
Hodges, William . . .	Lyme, V.	Dorset	{ P. of D. of Salisbury }	{ Preb. of Lyme and Halstock in Cath. Ch. of Salisbury }
Homfray, Edward . .	Rateinghope, P.C.	Salop	Hereford	Rev. C. B. Hawkins
Hulme, George . . . .	* Reading, St. Mary New Ch.	Berks	Salisbury.	
Jenkins, John . . . .	Whitehaven, St. James, C.	Cumb.	Chester	Earl of Lonsdale
Marden, Owen . . . .	Clymping, V.	Sussex	Chich.	{ Eton Coll. on Nom. of Bp. of Chichester. }
Marsden, J. Buxton.	Tooting, R.	Surry	Winchest.	Rev. Richd. Greaves
Marsh, Wm. H., jun.	{ Lamas, R. with Little Hautboys, R. }	{ Norfolk	Norw	{ Rev. W. H. Marsh, sen. }
Nicholson, Edward .	Pentridge, R.	Dorset	Bristol	Lord Chancellor
Partington, Henry . .	Wath, V.	W. York	York	Ch. Ch. Oxford
Povah, John Vidgen	Minor Can. in Cath. Ch. of St. Paul			{ Min. Cans. nom. 2 persons, D. & C. elect }
Prideaux, G. . . . .	{ Elmstead, V. and Hastingleigh, R. }	{ Kent	Cant.	Abp. of Canterbury
Russell, John Clarke	New Romney, V.	Kent.	Cant.	All Souls Coll. Oxf.
Selwyn, William . . .	Preb. in Cath. Ch. of Ely			Bp. of Ely
Smith, Samuel . . . .	Camberwell, St. Geo. D.C.	Surry	Winchest.	V. of Camberwell
Spurgeon, John . . . .	Guist, V.	Norfolk	Norwich	William Norris, Esq.
Sunderland, Thomas	Tilsworth, V.	Beds.	Lincoln	{ Trustees of Sir G.P. Turner, Bart. }
Lister Joseph . . . .	Thurning, R.	Hunts	Lincoln	Emman. Coll. Camb.
Wynter, James Cecil	Gatton, R.	Surry	Winchest.	Lord Monson

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, Richard . . . .	{ Great Driffild, V. and Little Driffild, P. C. }	{ E. York	D. & C.	{ Precentor of York Cath. }
Cartwright, Edmund	{ Preb. in Cath. Ch. of Chichester and Ernley, R. }	{ Sussex	Chich.	{ Bp. of Chichester }
Cooper, Edward . . .	{ Hamstall Ridgware, R. and Yoxall, R. }	{ Stafford	L. & C.	{ Hon. Mrs. Leigh Rev. T. Gisborne }
Cutler, John . . . . .	Patney, R.	Wilts	Salisbury	Bp. of Winchester
Jones, Thomas . . . .	{ Ilmer, V. and Radnage, R. }	{ Bucks	Lincoln	{ Earl of Chesterfield Lord Chancellor }
Newbolt, W. H., D.D.	{ Min. Can. of Cath. Ch. of Winchester and Morestead, R. }	{ Hants	Winchest.	Bp. of Winchester
Phelips, William . . .	{ Cucklington, R. and Stoke Trister, R. }	{ Somerset	B. & W.	John Phelips, Esq.

\* This Church has been erected at the sole expense of Mr. Hulme.

<i>Name.</i>	<i>Appointment.</i>
Chapman, James, D.D.	Fell. of Magdalen Coll. Oxf.
Luscombe, Henry H.	Chapl. to the British Embassy at Paris.
Newton, Thomas.	Fell. of St. John's Coll. Camb.

## OXFORD.

In full Convocation, the University seal was affixed to Petitions to both Houses of Parliament, praying that they would be pleased to take into their early consideration the laws relating to the observance of the Lord's Day, with a view to their amendment.

In a Convocation, the nomination of the following gentlemen to be Public Examiners was approved, viz. — The Rev. Augustus Short, M.A. Student of Christ Church, in *Literis Humanioribus*; The Rev. Arthur Neate, M.A. Trinity, in *Disciplinis Mathematicis et Physicis*.

The Examiners appointed to elect a Scholar on Dean Ireland's Foundation, have elected Robert Scott, Student of Christ Church. There were more than thirty candidates.

The Examiners appointed to elect a Mathematical Scholar, have announced to the Vice Chancellor their election of Henry Anthony Jeffreys, B.A. Student of Christ Church.

## MARRIED.

At Bathford, by the Rev. W. Short, Vicar of Chippenham, Wilts., the Rev. Thomas Vowler Short, B.D. Student of Christ Church, and Rector of Kingsworthy, Hants, to Mary, relict of the Rev. J. J. Conybeare.

The Rev. Hubert Kestell Cornish, M.A. Fellow of Exeter College, to Louisa,

second daughter of the Rev. Dr. Warre, Rector of Cheddon Fitzpaine, Somersetshire.

At Bathwick, by the Rev. Chas. Burford, the Rev. W. Hayward Cox, M.A. Michel Fellow of Queen's College, to Julia Catharine, only daughter of the late Lieutenant Colonel John Carroll.

## DEGREES CONFERRED.

## MASTERS OF ARTS.

Rev. Charles Childers, Christ Church.  
Rev. T. Brooke, Brasenose Coll.  
Rev. Alfred Daniel, Exeter Coll.  
Rev. T. Tolming, Brasenose Coll.  
Rev. Edward T. Lewis, University Coll.  
Rev. C. A. S. Morgan, Christ Church.  
Rev. F. C. Parsons, Worcester Coll.  
William Dod, Magdalen Hall.  
John Wyndham Bruce, Exeter Coll.

## BACHELORS OF ARTS.

William E. Elwell, University Coll.  
George Garrick, University Coll.  
A. J. Sutherland, Student of Christ Ch.  
Charles Leslie, Christ Church.  
William Hornby, Christ Church.  
Arthur G. S. Shirley, Christ Church.  
John Barrow, Wadham Coll.  
Thomas P. Lethbridge, Christ Church.  
F. W. C. Whalley, Christ Church.  
F. Anson, Prob. Fell. of All Souls' Coll.  
James Ralph, St. Edmund Hall.

## CAMBRIDGE.

## CLASSICAL TRIPOS.—1833.

## EXAMINERS.

J. Gibson, M.A. Sidney Sussex Coll.  
W. Martin, M.A. St. John's Coll.  
W. A. Soames, M.A. Trinity Coll.  
F. Field, M.A. Trinity Coll.

## FIRST CLASS.

Ds. Bunbury, Trin.	Ds. Barnes, Trin.
Hildyard, Chr.	Whittaker, Qu.
Francis, John's	Bury, John's
Walford, Trin.	Begbie, Pemb.
Wilson, John's	Lydekker, Trin.
	Kempe, Clare H.

## SECOND CLASS.

Ds. Tate, Emm.	Ds. Taylor, Joh.
North, Trin.	Chambers, Joh.
Inman, Joh.	Stockdale, Joh.
Smith, Pet.	Raikes, Corp.
Nicholson, Chr.	Fowler, Trin.
Howlett, Joh.	Jones, Qu.
Brown, Trin.	Roots, Jesus

Herbert Jenner, Esq. LL.B. of Trinity Hall, eldest son of Sir Herbert Jenner, the King's Advocate General, has been elected a Fellow of that Society.

The Norrisian prize essay has been adjudged to Thomas Myers, B.A. Trinity College. Subject, *The intent and use of the Gift of Tongues in the Christian Dispensation*.

The Chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts, have been adjudged to Edward Herbert Bunbury, of Trinity College, and James Hildyard, of Christ's College.

Thomas Kynaston Selwyn, of Trinity College, has been elected a Craven Scholar. At the same time, the electors stated that they were "unanimously of opinion, that Creasy, of King's College, and Goulburn, of Trinity College, acquitted themselves in such a manner as to be deserving of special commendation."



## THIRD CLASS.

Dr. Evans, } & Qu.	Dr. Fawcett, } & Ma.
Jacob, } & Em.	Andras, } & Joh.
Dusautoy, Joh	Salc, Joh.
Rose, C.H.	Couchman, C.H.
Huxtable, Trin.	Langdon, Joh.
Alford, Vis. Mag	Barker, Joh.

At a meeting of the Syndics, appointed by a grace dated Feb. 18, 1833, to consider of what standing Candidates for the degree of B. A. ought to be, before they are allowed to be examined for that degree, and also to consider for what period after examination the certificate of approval signed by the Examiners shall remain in force, and to report thereupon to the Senate:

1. The Syndics recommend to the Senate that hereafter no person should be admitted before Ash-Wednesday in the Lent term of each year, *ad respondendum questionem*, who shall not have been publicly examined at the usual time of examination in the month of *January* of that year, and produce a certificate from the examiners of examination and approval; except those who, in consequence of ill-health, may, by the permission of the Examiners, have absented themselves from such examination.

2. That no person be admitted to examination for the degree of B.A. until he has entered into his eleventh term, he having previously kept nine terms exclusive of the term in which he was admitted, and that no certificate of approval, in the case of a person so examined in his eleventh term, shall be valid, unless it shall appear when such person applies for his admission *ad respondendum questionem*, that he has kept the said eleventh term.

These regulations shall not apply to those persons whose names shall appear in the List of Honours at the examination in *January*, 1834.

Several members of the university, and some other personal friends of the late M. Ramsay, Esq., have expressed their regard for this lamented individual, by erecting a mural tablet to his memory in the chapel of Jesus College. The tablet contains a medallion, and was designed by Mr. Chantrey, and has the following inscription from the elegant pen of the Rev. G. Caldwell, formerly tutor to Jesus College.

MARMADUKE RAMSAY,  
Collegii hujusce nuper subsidium et spes  
nunc desiderium.

In eo inerant  
Doctrina, ingenium, fides, pietas,  
Literarum studium et amor prope singularis  
Tum linguarum quæ maxime apud exteros  
Hodie valent.

Par scientia et usus.  
Accessit his sermo facetus et idem urbanus  
et summa morum suavitas  
Decessit pridie Kal. Aug. Anno Salutis  
MDCCCXXXI. Ætatis XXXVII.

## PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Feb. 25, Professor Sedgwick, the president, being in the chair. Among the members elected were Lord Braybrooke, M.A. of Magdalene College, and the Hon. Peter John Locke King, M.A. of Trinity College. Various presents of books were announced, among which was a Memoir, by Cacciatore, the astronomer at Palermo, concerning the reduction and comparison of Meteorological Observations made in different places. The Rev. W. Whewell read a continuation of his Memoranda on the Architecture of Normandy. After the meeting Professor Airy gave an account, illustrated by models and diagrams, of his recent researches concerning the mass of Jupiter, by means of observations of the fourth satellite. It was observed, that the proportion of the quantity of matter of Jupiter to that of the Sun, is the most important datum in our reasonings concerning the Solar System, after the elements of the planetary orbits. But though this is the case, considerable uncertainty has recently prevailed concerning this quantity. The calculations of Laplace and Bouvard made Jupiter 1-1070th of the Sun, by means of the perturbations of Saturn; but the German astronomers, Nicolai and Encke, by means of the perturbations of Juno and Vesta, obtained a mass larger by about 1-80th than that of Laplace. But in the mean time the observations which seemed to promise the most simple and decisive means of obtaining the value of Jupiter's mass, those of the periods and distances of his satellites, had never been put in practice since the time of Newton, at whose request Pound made such observations. The question concerning this mass is not only of consequence in the calculations of other perturbations of the Solar System, of which Jupiter is "the tyrant" (to use Sir John Herschell's expression); but was also of sufficient magnitude to decide the existence or not, of a resisting medium, as deduced from Encke's comet. Professor Airy determined therefore to repeat these observations, and to endeavour to calculate from them the mass of Jupiter with greater certainty and accuracy than had hitherto been obtained. In his statement on Monday evening, he described the various adjustments which he found it necessary carefully to make in order to ensure the requisite degree of accuracy in the observations; and the difficulty and embarrassment which occurred in consequence of considerable errors which exist both in the signs and in the numerical values of Laplace's theory of the satellites of Jupiter. Finally, all these difficulties were overcome; and the result is, that the

mass of Jupiter is *most probably* 1-1050th of the Sun, 1-1054th (Nicolai's determination) being *much less probable*, and 1-1070th (Laplace's) *very improbable*.

A meeting of the Philosophical Society was held on Monday evening, March 11, the Rev. Professor Sedgwick, the president, being in the chair. A memoir by the Marchese Spineto was read, containing objections, founded on astronomical considerations, and on the examination of ancient authors, to the chronological system of Sir Isaac Newton; and reasons for preferring the more extended chronology which is suggested by the study of Egyptian Antiquities. After the meeting, Dr. Jermyn exhibited various ornaments of glass and enamel, a bronze bracelet, and other implements of metal, and vessels of earthenware, some of them of the kind called "Samian." These relics were found in association with bones, partly interred, and partly deposited in urns, which have been discovered at Exning and at Bartlow, in this neighbourhood. The skeletons have invariably been found lying in threes, with their faces downwards. Professor Sedgwick also gave an account, illustrated by drawings and sections, of the geology of North Wales. He stated that, by various traverses across Caernarvonshire and Merionethshire, it was ascertained that the strata of the district are bent into *saddles and troughs*, of which the *anticlinal and synclinal* lines occur alternately, and are all nearly parallel to the "great Merionethshire anticlinal line." The direction of these lines is nearly N. E. by N. and S. W. by S.; and they appear to pass through the following points:—(1.) Near Caernarvon, (2.) Mynydd Mawr, (3.) Garn Drws y Coed, (4.) Moel Hebog, (5.) Moel Ddu, (6.) Between Pont-Aber-glas-lyn and Cnicht, (7.) The great Merioneth Anticlinal, (8.) The west side of the Berwyns, (9.) The Calcareous beds to the west of Llanarmon Fach. The bearing of these facts upon the general views of Elie de Beaumont was noticed; and it was observed that the approximate parallelism of the most prominent mountain chains of Wales, the Isle of Man, Cumberland, and the

south of Scotland, corroborate the justice of this theory up to a certain point; although on a wider scale, these apparently parallel straight lines may be found to be portions of curves of small curvature.

#### BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The objects of this Association are, to give a stronger impulse to scientific inquiry; to promote the intercourse of those who cultivate science in different parts of the British Empire, with one another and with foreign philosophers; to obtain a more general attention to the objects of science, and a removal of any disadvantages of a public kind which impede its progress.—We extract the following from the Rules, for the information of our readers:—

1. The Fellows and Members of Chartered Societies in the British Empire shall be entitled to become members of the Association, upon subscribing an obligation to conform to the Rules.

2. The office-bearers and members of the councils or managing committees of Philosophical Institutions shall be entitled, in like manner, to become members of the Association.

3. All members of a Philosophical Institution, recommended by its council or managing committee, shall be entitled in like manner to become members of the Association.

4. Persons not belonging to such Institutions shall be eligible, upon recommendation of the general committee, to become members of the Association.

N. B.—Persons wishing to become members of the Association in virtue of Rule 4, are requested to apply to any member of the Council of the Philosophical Society.

5. The amount of the annual subscription shall be one pound, to be paid upon admission; and the amount of composition in lieu thereof, five pounds.

N. B.—Subscriptions will be received by J. Crouch, at the Rooms of the Philosophical Society.

The Annual Meeting of the Society for the present year will be held at Cambridge, and will commence June 24.

#### NOTICES TO CORRESPONDENTS.

On account of several articles of immediate interest, we have been obliged to defer the "Fathers" and other matters for the present.

Unless our "Salopian Friend" is acquainted with the medium through which he sent his late communication, we should feel obliged if he would send his future correspondence, direct to us, *through our Publishers*.

We are glad to have the approbation of "E. E.," and shall be always happy in attending to his suggestions.—"Σ." of Newington Butts, "Σ." of Hackney, and "Investigator," have been received.—To "W. B. C." we say, that if he does not use the N. V., we would recommend the selection of the Rev. T. H. Horne.—In our next communication we will explain all to "D. J. E."

We shall feel indebted to our readers if they will forward to us for publication any opinions which they may have taken upon points of Ecclesiastical Law as yet undecided.